Vol. VIII. JUNE, 1893. No. 6.

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THE UNITARIAN

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Jan'94 Rev. T. T. Eliot

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GEO. H. ELLIS, PUBLISHER, 141 FRANKLIN ST., BOSTON, MASS.

WESTERN OFFICE: ANN ARBOR, MICHIGAN.

AGENTS FOR ENGLAND: H. RAWSON & CO., 16 NEW BROWN ST., MANCHESTER.

[*Entered at the Post-office at Boston, Mass., as second-class mail matter.*]

THE UNITARIAN.

EDITORIAL DEPARTMENT: Articles intended for publication should be addressed to **Rev. J. T. Sunderland, Ann Arbor, Mich.** All other matter—notes from the churches and items of religious news of every kind—should be sent to **Rev. Frederick B. Mott, 141 Franklin Street, Boston.**

BUSINESS DEPARTMENT: Subscriptions and all business communications should be sent to **Geo. H. Ellis, 141 Franklin Street, Boston,** to whom all drafts and money or express orders should be made payable.

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THE UNITARIAN

A Monthly Magazine of Liberal Christianity.

VOL. VIII. JUNE, 1893. No. 6.

LUCY LARCOM.

Farewell, benignant spirit, wise and good,
Beloved singer for all womanhood!
A softened brightness from the day
With thee has passed away.

Many have loved thee, since thy earnest eye
At early morn of girlhood looked on high,
Seeking to consecrate thy youth
To beauty and to truth.

The cold, dull actual beset thee round;
Ofttimes thou couldst not hear a voice nor sound
To break the clouds of earthiness
And heal the world's distress.

Yet thou didst cling to thine ideal sweet,
And soon it opened on thy gaze complete,
Until thou saw'st thy true career,
Thy happy poet-sphere,—

To raise thy toiling sisters on the earth
To heavenly places, fitting their high birth,
And bring each young and throbbing soul
To wisdom's wild control.

And most of all we love thee for the heart
That dwelt with God and his dear Son apart,
And toned thy verse with sacred awe
Before the Sovereign Law;

And sweetened it with an undying trust,
Consoling us, poor children of the dust,
And gently showing tear-dimmed eyes
Vision beyond the skies.

MARTHA PERRY LOWE.

Somerville, Mass.

WHY UNITARIANISM IS NEEDED.

A SERMON PREACHED IN UNITY CHURCH, BOSTON, BY REV. M. J. SAVAGE.*

"And he said unto them, Go ye into all the world, and preach the gospel to every creature."—MARK xvi. 15.

These words are found in the last half of the last chapter of the Gospel of Mark; and this is regarded by competent critics as a later addition, so that we are not at all sure that Jesus ever spoke these words. But, so far as the purpose I have in hand is concerned, it makes no sort of difference whether he spoke them or not. They are at least in accord with the spirit of his thought and his life; and this is enough for us to-day.

All the religions of the world, from one point of view, may be divided into two classes, the non-missionary religions and the missionary religions. In order to understand the nature of these non-missionary religions, you only need very superficially to study one of them for a moment. Take the religion of ancient Greece, for example,—of any one of the tribes of Greece or of its cities. The gods that were worshipped, perhaps, were first their ancestors or heroes,—at any rate, they were their peculiar, personal deities; and the allegiance which the people held toward these gods was a part of the allegiance which they held to the State, and it never occurred to any one of them that a stranger had any more to do with their worship than he had to do with the management of their government. It was a purely national matter, a part of good citizenship, to help maintain the worship. Under these circumstances, of course, it would never occur to them to wish to extend this religion beyond their own borders. It was a part of their own civic ceremonial. The only way by which a stranger could have any part in it would be by becoming a citizen; that is, for example, being adopted into a family or into the State. This is one type of religion.

But all the *great* religions, the religions that have had any human power, that have been worth anything to the world, have been missionary religions. They have inspired the hearts of their followers with the feeling that here was a truth, a life, a hope, a gos-

*Reprinted from "Unity Pulpit," the weekly pamphlet issue of Mr. Savage's sermons.

pel, not merely for themselves, but for man. And, in the very nature of things, do you not see, if a man believes that he has a gospel, he cannot keep it to himself! If he has a gospel, some good news, something that will help other people, something that will solve their mental difficulties, something that will lift up and cheer their hearts, giving them peace and hope, something that will deliver them from their sins or their evils, make them better and nobler,—if he believes this, he must preach it. He feels as Paul did when he said, "Woe is me if I preach not the gospel!" If a man does not preach the gospel, it means that he has no gospel to preach. If a man does not wish to give to his fellow-men, it means either that he has nothing that is worth giving or that he is thoughtlessly shut up within the limits of his own petty selfishness.

We Unitarians are large, generous givers. We give to everything, we give to everybody, we give to every cause. We give to build every sort of school where every kind of thing is to be taught. We give to assist in the foundation and erection of every kind of church, where every kind of doctrine is to be preached, and without thinking much about it except that it is a good-natured thing to do. Many of us, perhaps, have the feeling that this is what liberalism means,—a mixing up of all distinctions, not thinking much whether right ideas are inculcated, or wrong. We are, I say, generous givers. And yet we stand just now face to face with the fact that that which ought to be the supremest interest of every living Unitarian is begging for help which does not come,—ought to be, I say, the grandest interest that concerns every living, thinking Unitarian. For the other things we are interested in, friends,—I appeal to you as level-headed men if I do not speak the simple business truth,—the other things that we are interested in are of small concern as compared with the kind of men you are and the kind of men you help others to be. In other words religion—the relation in which we stand to God, and which involves in itself the relation in which we stand to each other—is the most important concern of a human life.

And yet I think you who were born Unitarians, and who have lived in the midst of its atmosphere and breathed it all your lives, do not half appreciate what it means, half appreciate its value or its importance. I can appreciate it; for it came to me as a revelation of liberty, of light, of peace, of hope, in a way that it would be difficult for one Unitarian-born to comprehend. If persons have been living in a pleasant home for years, surrounded by everything that can minister not only to their necessities, but perhaps to their luxuries, they get so accustomed to it that it is only now and then that they wake up to the fact that there is anybody that needs, anywhere. We get used to things, until they seem commonplace to us. You take the average American: he is so accustomed to the liberty of this country—liberty of thought, liberty of speech, liberty of printing, liberty to go and come, liberty in every direction—that it comes to him now and then with a shock that there is such a country as Russia,—that there are places where people may be arrested in their own homes, and hardly know what they are arrested for, and then, even without a tribunal or examination, wake up to find themselves in the mines of Siberia. I say we get accustomed to these things until they do not mean to us what they ought to mean; and we are not as earnest as we ought to be in extending these same conditions of human life to those parts of the world that are in need.

I shall have no time to go into the matter at any length. I wish to suggest to you some things which you very well know, by way of stirring you up to fresh remembrance of them, hoping that this remembrance may issue in a more vital interest and a more continued activity. I wish to note certain classes of people in this country who to-day are in need,—need of that which Unitarianism alone can rightly bring to them. And then I shall ask you, perhaps, at the end, to consider as to whether you have done everything that you easily might to supply these needs.

In the first place, there is a large class of people, in this country not only, but in all the civilized countries of the world, who have outgrown, out-thought, the old religious ideas. They are not bad people, they are not ignorant people: their scepticism is not the result of any moral or intellectual stupidity on their part. Rather is the oppo-

site true. They are the leaders of the best thinking not only, but of the best living, in the ordinary sense of the word, in the modern world. Who are they? I think it would startle you if we could have a census taken, say, of all the leading scientific men of the world, of all the leading philosophical thinkers and writers, of all the leading poets, of all the leading novelists, of all the leading statesmen, of all the leading physicians, of all the leading lawyers, of the men who are leading in the business life of the world. I say, if we could have a census of all these people taken, I believe that you would find the vast majority of them outside of any religious definite organization. Some of them may be loosely, superficially, connected with a church here and there, as the result of tradition or good feeling, the influence of a friend, neighborhood, because the children are interested or the wife wishes a seat. For one reason or another, I say, you might find them loosely associated with some church; but you would find that the great majority of them do not believe any longer those theories of the universe, of God, of man, of destiny, on which the old churches stand as their vital foundations. And you might as well face the fact, friends. You know my opinion with regard to it, though I question whether the most of you have seriously and continuously thought it out until you see the result that must follow. The whole philosophy of human history as held by the Hebrews, and embodied in the Old Testament; the whole philosophy of human history as held by the early Church, and embodied in the New Testament; the whole philosophy of human history as held by the later Church, and embodied in her services and creeds,—this whole philosophy of history, the beliefs concerning the origin of the universe, the origin and nature of man, man's condition now and his needs, his relation to God, and what is likely to be his destiny in the other world,—all these conceptions, I say, are no more alive to-day, to an intelligent, fearless, clear-headed thinker, than are the gods of Olympus. The Elohim, Adonai, Yahveh, of the Old Testament, are no more vital in the thought of the world to-day than is Jupiter. The conceptions of God held by the early Church, taught in all the creeds of Christendom to-day,—these conceptions, I say, are passing away. They are not vital, they are not believed by the most intelligent men of the world. Consequently, these men feel that religion is a thing to be studied, like any other fossil; a thing to be patronized, perhaps, as long as it lasts, out of good nature; but not a thing to shape their thought or mould their life. This is clear, simple, straight truth in regard to these leading thinkers of the world.

Now, if religion is to abide in the world, what? I believe, friends, that religion must abide because it concerns the most vital relation in which humanity stands,—our relation to God, the power not ourselves manifested in the universe. I believe that in its very nature it is eternal. It must abide, then. But, if these men, the world's leaders, are to be religious, they must be religious on the basis of utter intellectual freedom. And they must find a religion under the guidance of that same scientific method under which, as they believe, they find all truth in any direction. Now, what I am coming at is this: Unitarianism, the Unitarian churches, are the only body of churches on earth—I except none—that are consistently free, that are not tied somewhere to a creed or a creedlet that you must accept without investigation. We, then, can go to these world leaders, and say, "Here is a religion that adopts the method of the free, outdoor air of the intellectual world, the method of finding truth that is followed everywhere else; and we do not fear the result." We, then, can be—and there is no other church in existence that can—the religious leaders of the world's intellectual leaders.

And, however much we may say about ministering to the poor, ministering to the ignorant, ministering to those that, whatever we mean by it, we call the "common people," the most important work that we can do is to minister religiously to the world's intellectual leadership. For, friends, the great new truths of the world always come from the top. The dawn always strikes the highest peaks first, and then works its way down into the ravines. The springs that are the sources of the world's rivers, and so of the world's fertility and life, are always from the hills. And so the new truths of the world never originate at the bottom, always at the top,

and then sift or permeate the mass down through toward the bottom, until that is lifted toward the top. The grandest thing, then, that Unitarianism can do in this modern world is to be so free and so fearless with its freedom that it can ally to itself the intellectual leaders of the world.

There is another class that needs us: they are the great unchurched all over this country. These are not necessarily the bad people. Suppose you go West, into any town of ten or fifteen or twenty thousand people, and what do you find there? You find a Catholic church, probably a Presbyterian church, a Methodist church, a Congregational church, a Baptist church: you will find all these churches. And you will find, not among the dregs of the people, but among the lawyers, among the leading business men, among the doctors, among some of the very best citizens, a lot of people that are not associated with any church. And why? Well, you will find one business man, perhaps, who will say: "When I was a boy, in New England, I had to go to church twice every Sunday, and to Sunday-school and to prayer-meeting, and to prayer-meeting in the week. I was compelled to go; and I grew up hating it so, hating the conception of God, and hating the conception of a religious life that was there taught me, that I took an oath that, if I ever grew up so that I could do as I pleased, I would have nothing more to do with the churches." You will find people like that all over the world.

Then you will find people who have studied enough of science to find out that something has happened, and that there is no place for the old conception of religion in the modern world. You will find people who have come in contact with the new ideas in literature, perhaps in "Robert Elsmere," or some book at any rate, that has led them to criticise and study the authorship and authenticity of the sacred books. Through one influence or another, you will find a mass of people who are not in the old churches, and never will be again. And yet, friends, they hunger for a church home. Let me give you an illustration here. In California, not a great while ago, some men, through sheer force of this felt need of association, got together, called a meeting themselves without any missionary superintendent or anybody to suggest it, and said, "We must at least meet together and talk these things over and associate in connection with these ideas, because we are hungry for the exchange of thought and sympathy and feeling." And then, after they had associated, they sent to head quarters to find out if they could have a minister sent to them. And, as in so many cases, the word came back, "No: because we have not money enough to send him." These people need this association. I do not wish to leave this idea for a moment.

Take it on the plain level of common business sense. You know perfectly well that when two business men get together and say, "Come, let us associate," for the purpose of what? "Of doing something besides carrying on our business. Let us associate for the sake of making this town a better town, to help people think, to help people live better. Let us associate for the sake of the ideal, for the sake of what people call the spiritual life." You know that those men are twice the men at once that they were before. You let men pursue their individual way, caring only how much money they make or what political office they get or what social position they fill, and you know they are only half men. But, when they care enough about some higher thought, some higher feeling, some grander purpose, to say, "Let us organize, let us associate to carry this out," you know that then they become linked with the higher and finer things that make what we talk about when we say that there is an ideal element in human nature. This great unchurched mass, then, in all the cities of this country, need us. Why, we have the feeling, here in Boston,—it is one of our little, petty superstitions, the result of a provincial ignorance on the part of those who do not climb up high enough to look over their own front-yard fences,—we have the idea that everybody is getting liberal in this modern world, that our work is practically done. You hear of some new heresy trial, and you say, "Yes, there it is again: all the world is getting liberal." We meet somebody who tells us that his minister is preaching practical Unitarianism; and we say, "All we have to do is to sit still: the work is started, and it is going on on its own account." My friends, these

influences that we speak of are just little local eddies in the main current. Go South, go to the South-west. Two-thirds of this country is as dark in many of these matters, and would understand as little what a Unitarian is or what a Unitarian means, as would the people in Central Africa. And yet we think our work is done! It is not begun yet.

There is another class that needs us. They are the timid, the half-hearted, who are still in the old churches. And you can number them by the thousands. Let me give you an illustration as to what I mean. I was talking with a lawyer, a successful business man in this city, who lives in a suburb of Boston, and who has recently been engaged in helping build a new Orthodox church. He said to me, "Mr. Savage, when we get our church done, I want you to come out and preach for us." I replied with a smile that I thought I should make things rather interesting for them if I went out and preached in his church; and he said, and said with perfect simplicity and sincerity, and believed just what he said: "All of us men in that church would be glad to have you. We know what you stand for, and we agree with you. It is only the minister who doesn't." Just how much truth there was in his statement, of course, I cannot answer for. I only say that the churches are getting to be full of people who, through book and novel and review and newspaper, are breathing the atmosphere of liberty. They are waking up to find that they are not in sympathy with the old ideas; but they do not know where to go, or, if they see the way, they are timid, they are half-hearted, they do not dare. You would be surprised if you knew the revelations that come to me, not only from laymen and laywomen, but from ministers as well, in regard to this matter. A theological student from an Orthodox seminary has been talking with me recently. His father, his uncle, all his family friends, are high officials and dignitaries in Orthodox institutions,— perhaps the president of a college, the editor of a newspaper. And yet he is perfectly frank and fearless in saying that he has outgrown it all. But it means a great deal to ask him to go in the face of father, uncle, mother, friends,— of all these who will think that he is in league with the devil himself if he should become a Unitarian. This is what it means, friends, in many hundreds of places, even to-day. We need, then, to stand for a twofold purpose as regards these liberals in the other churches. We need to stand as a perpetual challenge to them to be honest, to be brave, to dare. Mr. Herford, not a great while before he left us for London, said to a meeting of ministers that there was a great deal of talk about the liberalism that was preached in the other churches; but, for one, he was glad to belong to a church where he could preach it without creating any surprise or being obliged to make an apology for it,— where it was the naturally expected thing to be frank and free. We need perpetually to challenge these people to be upright and downright honest, and to come where they belong. I would like to hang out, in every town in this country, our reverent, free flag, and dare and challenge the men and women who know they do not believe that in which they have been trained, to come and enlist under its folds, where they can be true to God and their own consciences as well.

And, then, we need to be there to show them another thing,— to show them that they can be free and religious at the same time. You have no idea how many people are unacquainted with this fact. I have forgotten whether I have ever spoken to you about this; but, if I have, I will do it again. I received a letter from a lawyer in Tennessee two or three years ago. He had come across a religious article of mine, published in a review; and he wrote me with the greatest surprise. He said, "Can it be possible that there is somebody in America who holds such opinions as this, and who yet writes 'Rev.' before his name? Why," he said, "I have been driven out of the old church. I have studied philosophy and science until I had to go. And I find myself in substantial agreement with your ideas. But I did not know that there was a church anywhere in the world that I could become a member of. I had supposed that I was clean outside all religion. I have been taught for years that I must accept these religious ideas, or else go out beyond the limit of any religion at all; that this was religion, and that there was no religion without it. And so I have gone out, compelled to do so by my honesty, by my studies; and I sup-

posed that I was outside religion, and could never enter again. And here I find a minister holding just these ideas. Tell me about it. What sort of a church is this?" I say we are needed in this country to show these people that there is a place where a man can keep his brains and worship and reverence at the same time.

And, then, there is one more class of people that needs us; and these are the ones that you think of, perhaps, least of all, because of that idea that I spoke of a moment ago,—the idea that almost everybody in the country knows about it, almost everybody in the country is really coming to be free. The class of people I refer to, friends, are those who are in bondage, those who are in darkness, those who are shut down under fear, who lead lives of fear such as you can scarcely conceive. Do you believe there are such people? I read only yesterday of a woman, not very far from here,—of course a high-strung, sensitive, conscientious woman, a woman who could not sit and listen to such things passively, without supposing they meant anything, a woman who took them as real,—who listened to her minister giving a vivid description of hell, and then the following week was taken to an asylum. If the people who believe it, or think they believe it, or think they think they believe it, really did believe it and half realize it, there would be a great many more in asylums. But there are enough people who are conscientious and earnest about it, so that they lead lives of darkness and fear. Do you believe it? Let me give you an illustration of this, which I may have mentioned before. About two years ago I received a letter from an old gentleman in the western part of the State, saying he wanted to come down and have a talk with me. I had never heard of him before. He came; and I found that the one thing he wanted to talk about was this. He said: "I was trained as a child in all the horrors of the Calvinistic faith. I fought my way out of it as a young man; and through middle life I lived comparatively at peace and free from it. But now I am getting old,—I suppose perhaps my mind is weakening a little: I do not know,—but, at any rate, all these old horrors are sweeping over me again; and I am simply afraid to live and afraid to die. Perhaps there is that Calvinistic God in the universe, after all: how do I know? How shall I escape from the horror of this fear?" You know, friends, that these things become incorporated into the very fibre of the brain. Take my own childhood: a childhood not in South Africa, not in the South of this country, but right here in New England. I was brought up to believe so vividly and earnestly in these ideas that, when I was thirteen and fourteen years of age, I passed through such horrors as a thousand deaths would not match, crying myself to sleep night after night, getting up in the darkness alone and praying to God to show me the way, to help me, to let me find out whether I had been saved or not,—weeks and months of horror and fear. And these things are all about us. When I was the minister of Framingham, one of the most conscientious women in my church never could be gotten to come to the communion table. Why? It hung over her like a sword that she expected any minute would fall,—her fear of the meaning of a New Testament text: "He that eateth or drinketh unworthily, eateth and drinketh damnation to himself." And she was so true, so conscientious, that she felt herself utterly unworthy to come to the Lord's table, and lived a life of trembling and fear. I have known a great many people who passed their lives wondering and wondering as to whether they had committed the unpardonable sin. Friends, these things are invisible chains that bind people in darkness and in horror. They belong to the old creeds: they are a part of them. And yet, as I said, there is no more reason in history or in any revelation, or anywhere else in the wide world, for the existence of these ideas than there is for the superstitious horrors of the South Sea Islanders,—not one whit.

We are needed, then, as deliverers, as liberators. We ought to spread our gospel; for it is good news, and the other is not. We ought to spread our good news, to carry people light and hope and peace. And, by as much as it means something to us, by so much let us carry it. "Freely ye received, freely give."

Let us then give something of time; give something of thought, of planning; give sympathy to those who are devoting their lives to this work, not treat them as beggars when they ask us to help in a cause like this. Let us give of our thought and

our enthusiasm, let us give more than we do give of our means. There is not a great deal of sacrifice involved in what we have done so far. If we felt it, friends, we should do many times over as much; for we can. Our Unitarian gospel means life and freedom and peace and hope for men. Let us, then, go forth and preach our gospel to every creature.

JESUS AND THE CHILDREN.

By the opal, rippling sea,
Far away in Galilee,
Little children at their play
Heard the Master speak one day.
'Twas a parable he told,
And the story caught their ear;
For those little ones of old,
Like the children round us here,
Loved a story passing well.
And in all the land was none
Could a tale so sweetly tell
As the Master, Joseph's Son.

So they came with hurried feet,
Interest in every eye;
Crowded round the Master's seat,
'Mongst the elders standing by.
For their childish eyes could trace
Love's fair kingdom in his face;
And they would not miss a word
From his gracious lips that poured.
But the Master's followers stood
In displeasure and surprise
At the interruption, rude
As it seemed in their eyes.
And the children shrank, afraid
At the anger they displayed.

Then the Master turned his head.
Troubled was his look, and sad,
As in solemn tones he said,
"Let no children be forbade.
In these young lives, pure and clear,
Innocence and truth are told;
And in heaven their angels e'er
Do my Father's face behold.

"You must have the child-like heart,
And the child-like will and mind,
Choose the meek and gentle part,
Ere God's kingdom you can find.
And beware you do not grieve
With a hasty, angry word
Little children who believe
In the goodness of their Lord."

Then they wondered much to see
Children taken on his knee,
While upon their heads he laid
Tenderly his hand, and prayed
For a blessing great and rare
On their lives so young and fair.

Simple is the tale, and old;
Yet it lives from age to age,
And in countless deeds of gold
Writes itself in childhood's page.
And, how lone and sad soe'er
Childhood's lot too oft may seem,
None are orphans from Christ's care,—
Every child belongs to him.

REV. CHARLES E. PERKINS.

Iowa City, Ia.

MUSIC IN SUNDAY-SCHOOL.

AN ADDRESS GIVEN AT THE UNITARIAN CONFERENCE AT OLYMPIA, WASH.

The value of music as a source of pleasure and inspiration to the individual, the home, and the church, is too fully recognized to call for vindication. Let me, however, offer some practical suggestions from my own experience as to the important question of how to attain the best musical results in Sunday-schools.

A Sunday-school missionary used to say that the three requisites of a successful school were Grace, Grit, and Greenbacks. These elements are needed for music; but I have sometimes used in speaking to teachers the human hand as illustration, saying, Let the thumb represent the assembled school, and the four fingers stand for the four requisites to securing good music, (1) Books, (2) Instrument, (3) Leader, and (4) Practice.

First, as to books. From the days of Luther, it has been customary throughout Protestant Christendom for children to learn and sing the hymns used by the adults. So for centuries the children have joined with their parents in singing the chorals and historic hymns, like "Adeste fideles" and "Ein' feste Burg ist unser Gott."

The number of hymns used by the Christian Church has been estimated at over 400,000; and what a grand and abiding influence they have had on past generations! This custom had such advantages that after our wide departure therefrom we may well retrace our steps, and have our Sunday-schools habitually use and become familiar with the best hymns and tunes of our own church services for the sake of both school and church. Additional thereto, however, poetry and tunes specially adapted and interesting to children may well be accepted as our main reliance, and in recent years ample

supplies thereof have been published. While the demand therefor has produced much trash, acceptable to us neither in form nor substance, our Unitarian Sunday School Societies in Boston and Chicago have issued excellent collections of Sunday-school music; and we are certainly much indebted to our friend Rev. Charles W. Wendte of Oakland, Cal., for his zealous search among German folk-songs, and his compilation of the bright and excellent "Sunnyside" and "Carol," which leave little to be desired.

The collection being determined on, I urge *that a sufficient number of copies should be bought* to allow on an average attendance every teacher and visitor and pupil to have a separate book to use. On special occasions and emergencies only should it be necessary or expected that two persons look on together. With dim light, fine print, unfamiliarity with new pieces, and the difficulty of connecting words and notes, even if each one has a separate book, a sufficient tax is imposed on the attention. Much poor and unedifying so-called devotional music arises from a false economy in this direction. No doubt much of the habitual loss of sentiment and murdering of the words arise from the striving of several to look on together. No wonder the juveniles identify their hymns with the blundering phrases that attract them most, as "He bears," or "The cross-eyed bear," or "Bearing home their cheese" (instead of sheaves), or "Come stew me, come stew me, o'er and o'er."

A decided point is gained when parents can be persuaded *to buy copies of the tune book for their children to own and have at home* to sing from in the domestic circle. If the children are not now led to sing "Dundee," as Burns pictures the home scene of the cotter's Saturday night, surely, for their entertainment around the fireside, that book might well be used which connects the home with the church and Sunday-school. In time both words and music of the best pieces should become so familiar that books can be partly, if not wholly dispensed with. Let the memories be thus tested in the twilight hour or upon excursions and occasionally in the school. Some musicians go so far as to declare that no music can be well rendered until memorized, or, as the children would say, "till got by heart," while we may well say until it is placed in the voices and *taken into their hearts.* Therein we would but follow the established practice of many of the greatest musical artists, who commit their pieces, even if for form's sake they may hold in hand the music roll. And what a sanctifying, blessed influence such hymns and melodies may give the little ones throughout their lives!

Secondly, an instrument, if not essential, is of very great help and assistance. The days of pitch-pipes and tuning-forks and independent reading of music from the score have well-nigh departed. A piano is preferable to an organ, because by its percussion the time is more easily and definitely accented to give the rhythm.

A skilful organist, however, can do much better than one who does not know how thus to use the reeds or pipes. A flute or violin or both, a clarinet, horn, or bass, may be used with either of these instruments to good advantage, or in combinations, as circumstances may allow. A cornet is almost too overpowering unless skilfully played, and the children's ears will be more pleased to follow the sweet tones of flute or violin. If, however, a Sunday-school orchestra is attempted, warning should be given that its tuning and rehearsals should be beforehand, and not encroach on the brief hour for religious services. And, whatever the instruments or instrument may be, be sure to attend to proper repairing and tuning. Church pianos are proverbial for being poor instruments, fallen in pitch, harsh, and out of tune. Too often false economy governs the original purchase; and the new piano, which by very reason of its newness needs most frequent tuning, is quite neglected until it is permanently injured, if not ruined beyond redemption. A piano is a stringed instrument, like a violin or guitar; and it is simply not a piano, it becomes an instrument of actual torture, execrable to cultivated ears, and children's ears as well, if left untuned. If you can't afford to take care of a piano, don't get one; or, if you already have one untuned, send for a tuner, and don't use it until he comes. Oh, it offends one's very soul to hear a tin-pan piano in a Sunday-school, and to hear kind friends say, "It's good enough for children." I pray you avoid it.

Humanity and the art of the last century

owe a debt of gratitude to the devout Abt Vogler (whose name Robert Browning has immortalized in the finest musical poem ever written) for travelling over the continent of Europe repairing and tuning church organs. In view of this noble service, let us forgive him for having quarrelled at Munich with the youthful Mozart.

Thirdly, a leader is necessary. When I trust myself on the water, whether in a row-boat, a sailing craft, or ocean steamer, I insist there needs be a captain; and in music as in navigation, as Homer said, "Let there be one King." So, whatever prior consultations there may have appropriately been with the pastor or superintendent or teachers, let one mind during the school hour decide and rule in matters of selection, tune, and of expression. A gentleman to act as precentor is preferable to a lady, though ladies are sometimes very successful, whether as superintendents or as leaders. A tenor or high baritone voice is preferable to a bass by reason of ability to carry the melody even through the high passages. It is better that the leaders should not play any instrument, surely not the piano or organ, as that involves turning the back on the school instead of holding its attention with the magnetic power of face and eye. Some leaders like to wield a bâton; but its use is rather ostentatious, and ordinarily quite unnecessary. One of the most successful leaders I ever knew was a lady, who, knowing the words and music by heart, and waving her hand upward for the ictus, seemed to inspire the whole assembly to join her in carolling.

Lastly, practice is necessary. Thereto the three essentials are to have (1) knowledge, or an ideal form of expression to be striven for; (2) execution, involving an actual conscious effort of the body to produce the mind's ideal; and (3) criticism, a comparing of the attained with the sought for. The best results follow when the leader has the first and third of these requirements, and can impart them unconsciously to the school through its execution of the music rather than by oral instructions of what to do and how it has been done. Many leaders do quite too much talking, forgetting that it is necessary for the school not only to know, but to try over and over again to do it, and on his part but few directions, illustrations, and corrections are necessary. Tradition says that a deaf and dumb superintendent once proved a great success. Let the example be set of attention and concentration, and under a competent leader, with appropriate music, the degree of excellence will be directly in proportion to the amount of repetition and drill the school will submit to.

When shall the drill take place? is a perplexing question that meets with different answers from different persons. Except for extraordinary occasions, like concerts and exhibitions, it is impracticable to have outside rehearsals. The attendance of the whole school can never be secured, and to assemble even the leading voices for practice during the week usually involves great loss of time and disappointment. During the Sunday-school hour the music should be but a part, and almost always a subordinate part, of the exercises. The enthusiasm and zeal of a good leader (and he cannot be a good leader without these qualities) are apt to make the singing absorb an undue proportion of valuable time. This is quite apparent when we think that only forty or fifty hours must embrace the whole Sunday-school work of the year, and that music, however delightful and inspiring, is only a means to be used, and not the end to be attained by the school. Then, too, it is not particularly edifying or spiritually uplifting to have much singing-school work of instruction, or drill on notes, or the elements of pitch, time, and force. Schools vary widely in their intelligence and aptitude to catch these elements of the music quickly, and reduce them to practice. But, all things considered, the best time in my opinion for practice is during the first ten or fifteen minutes before or immediately after the school opens. I would lead the children to discriminate between the music practice and the devotional exercises. So, when a new piece is attempted, let it be understood that attention is now asked for practice; and only when the piece is fairly familiar can it be judiciously placed in the repertory of pieces for the religious services. The leader ought to have and keep regular lists of pieces learned, partly learned, and to be learned; and also a diary wherein is noted each Sunday what pieces are used. Thus the repertory can be gradually extended by one new piece each Sunday,

together with the use of a congregational hymn and two or three other pieces that are known and enjoyed.

The children need encouragement to join in the songs. Especially backward are the boys in coming forward, knowing little, as they do, of how sweetly and effectively the trained boy choirs of the English cathedrals can sing, or how the assembled Chicago newsboys love to roar. Scholars are too apt to be slow in finding their places, and slow in beginning, and to be inattentive and fond of playing audience. The teachers of the respective classes, if really enlisted in the exercise, can do much in helping persuade their pupils to sing by their own example and by kindly words. During practice, of course, mistakes and blunders will occur; but they should not provoke censure. A blurting out in wrong time or of wrong words indicates earnestness and independence, to be encouraged rather than frowned upon. Ordinarily, a school should stand in singing, as the position is the best for free breathing and using of the voice, while the other exercises can quite appropriately be conducted while all are seated. Desirable promptness in rising and becoming ready to begin singing can best be attained by the tap of a bell given at the beginning of the last strain of the prelude upon the accompanying instrument. If the first line of the first verse is attacked and carried firmly and well, the success of the piece is fairly assured. And to secure uniformity, which children always enjoy, the tap of the bell may well be given as signal to be seated.

The seating of teachers and classes with sole view to the music, and their rearrangement for lessons, cannot be advantageously made; and from session to session the arrangement should be substantially the same. Thus the voices and blending of sounds become familiar in the different parts of the room, and confidence is established, while wandering thoughts and distraction are avoided. The same principle that leads Theodore Thomas to have uniformity in the seating of his skilled orchestra applies to a humble Sunday-school.

Most of the voices will naturally catch by ear and sing the melody or air; but it is desirable as far as practicable to have the other parts sustained by altos, tenors, and basses by the teachers or visitors present. The co-operation of the church choir standing in front of the instrument can give additional assurance and dignity to the musical exercises, and thus prove a great help. But the singing of solos or duets or anthems by the choir or by experts for the benefit of the school is not expedient or to be encouraged. The conspicuous element of personality or peculiarity of manner or costume attracts more attention than the sacred words; and such experiments usually prove detractions from rather than additions to the devotional element, which is the prime end of the service and to which all else should be subordinated. Then, too, the children themselves should do the singing, even if not so artistically; and they usually are not only willing, but prefer to do so.

Allow me a few further practical suggestions as to methods of practice.

As to *time*, it should be taken considerably *faster* for children than for adults. As their breathing, their heart-throbs, and their movements are all quicker than those of teachers and parents, so their rate of speaking and singing should be more rapid in rate. On Columbus Day I was struck with the glowing enthusiasm with which seven hundred children in Seattle sang "America," not like a dirge, but as though they were glad they had a country and grateful to Christopher for discovering its rocks and rills.

As to *pitch*, many tunes are set too high, and should be published in lower keys or *transposed* by the accompanist one or two tones. Untrained voices, whether of children or adults, cannot sing many notes as high as D or any as high as F with ease or pleasure; and the attempt results either in discords or omissions that lead to discouragement. Young voices should never be strained or fatigued; and, to avoid this, the pitch should be medium.

As to *force*, the medium degree, likewise, should prevail, with appropriate variations toward loud and soft as the sentiment of the poetry and music require. Some leaders urge the children, "Sing loud, louder! *louder!*" forgetting that, in music as in every art, it is the fine quality, and not the great quantity, that is desired. On their theory a painter might well use a white wash brush or a musician beat a bass-drum. By due control of expression through the instruments, or by the illustra-

tions or gestures of the precentor, the school can easily be led into the idea and the appreciation of expression wherein the beauty of music so essentially lies. The children will quickly perceive and render a *crescendo* movement culminating in its full climax, and will in turn enjoy a soft, plaintive strain with its closing *diminuendo;* and, when asked what are their favorite pieces out of a repertory of, say, forty that are familiar, it is very likely that some melodious pathos has most pleased their sensibilities. A class of girls aged about thirteen in our Unitarian Sunday-school at Washington City told me their favorite piece in "The Carol" was the tune "Almost persuaded," set to other words.

Let me strongly recommend *the training of schools to the use of chants*, with medium pitch and force, taking the time somewhat faster than required for reverent reading of the Psalms. With a little repetition and drill, first on the tune to get the chant notes and cadences quite familiar, and then on the application of the words thereto, the knack of chanting can readily be acquired. And when such knack is had on a few well-selected pieces, as the "Lord's Prayer" and "I will lift up mine eyes," the facility can easily be transferred to other pieces. If the words are spoken rhythmically, with emphasis on the important ones to give the meaning, the children soon will enjoy it, and the effect is earnestly devotional. For variety try chanting responsively or antiphonally between the boys and the girls, or between one-half of the school and the other half. This will give confidence, and is in fullest accordance with many of the Psalms.

This, moreover, will lead the children to a greater familiarity with portions of the Scriptures than they would otherwise get; and, as musical practice, the effect will be clearly manifested in other ordinary pieces that may be attempted, and in the responsive readings of the services. Try the experiment for a dozen Sundays, and see how fully the results will sustain the theory.

And now, after dwelling on what have been named as four requisites to successful Sunday-school singing, I must admit they are but the steps of a ladder, of which any or all may be dispensed with in the light and heat of a burning, earnest enthusiasm, inspired and inspiring.

In Belle Fontaine Cemetery, overlooking the broad Mississippi at St. Louis, stands a granite shaft reared by the thousands of nickels contributed by the Sunday-school children of the middle part of the Mississippi Valley to the revered memory of "Dear Father Paxton." At thirty, living on an Illinois prairie, a hatter by trade, he was the head of a family, and was himself lame, illiterate, and a stutterer. But his little Mary one Sunday morning said, taking his hand, "Come, father, with me over to Sunday-school, won't you?" "Why, why, Mary, I was never in such a place in my life; but, to please you, I'll go." He went, he heard the children sing, was delighted, joined the school, found he could sing, learned the words and tunes, and became a leader and organizer of Sunday-schools and Sunday-school Associations throughout Illinois, Kentucky, Arkansas, Missouri, and Iowa, as agent of the American Sunday School Union. His friends gave him a horse which he called Robert Raikes, and during the forty years devoted to this work he travelled one hundred thousand miles, organized thirteen hundred schools, embracing eighty thousand scholars. He organized forty schools in as many days and nights, and once addressed in St. Louis an assemblage of twenty-five thousand children. He of course learned to read and write and speak; but it was through the power of his sympathetic voice and of his devout spirit that he became such a gospel herald through those wildernesses, and left the record of a fruitful life, a memory cherished by tens of thousands, and an influence perpetuated when his name shall have been forgotten.

Few have the genius or inspiration for such leadership; but, when we remember the assurance to him giving a cup of cold water, we may well take heart and rise above the perplexities and annoyances of our Sunday-school work, and feel that no seed falls fruitless, and that the implanting in youthful minds and hearts the best we have to impart will surely bear harvest now and ever of faith and love, and tend to make our pupils among those of whom the poet sung: —

"There are amid life's empty tide of human care and crime
With whom the melodies abide of the everlasting chime,
Who carry music in their hearts, plying their daily toil with busier feet
Because their secret souls a holy strain repeat."

JOSEPH SHIPPEN.

Seattle, Wash.

CO-OPERATION AMONG LIBERAL CHRISTIANS.

A PAPER READ BEFORE THE LIBERAL MINISTERS' INSTITUTE, ANN ARBOR, MICH., APRIL 19.

Many and strong reasons can be given why Unitarians, Universalists, and other liberal Christians everywhere should heartily co-operate with each other, and indeed why this co-operation should extend out and include others, like the liberal Jews, who do not call themselves Christians, if they are not hostile to Christianity.

But in the outset let it be clearly understood that what we are considering and desiring and looking for in this "Liberal Ministers' Institute" is not organic or denominational unity, not the fusing of all these elements into one organic, denominational body, discarding present names and organizations,—not that at all,—but retaining present names and organizations and methods of denominational work. We would add thereto hearty union, fellowship, and co-operation outside of these denominational lines, and to the largest extent possible in promoting the advancement and triumph of the principles and purposes we all hold in common. These principles and purposes are not of subordinate, but of supreme importance; and there is therefore the best of reasons why all who hold to them should unite in disseminating them as widely as possible among men.

What are some of these truths and principles that are common to us all? I answer the fatherhood of God, the brotherhood of man, the rectitude of human nature, the inherent divineness of all men, the fact that man is not a fallen being We believe, in the language of President Andrew D. White, "that mankind, instead of having fallen from a high intellectual, moral, and religious condition, has slowly risen from low and brutal beginnings, and is a creature of endless progress." Or, as Guizot affirms in his History of Civilization, we believe that "the progress of human nature, from the very beginning of human life on this earth, is an incontestable fact of human history." Or, as Dr. Lyman Abbott puts it, we believe that there is no difference in *kind* between God, Jesus, and man: it is only a difference of degree. Man is God *minus* infinity, and God is man *plus* infinity.

We agree in the recognition of the fact that the nature of man is the foundation of all religion; and that whenever any creed affirms that man is a fallen being, by nature depraved, sinful, and lost, by nature inclined to all evil and disinclined to all that is good, it affirms that which has not one solitary fact of history, science, or revelation upon which to rest, but is directly opposed to all these facts; and that, therefore, the whole systems of religious and theological doctrines, resting upon, growing out of, and necessitated by this original affirmation, must also be without any fact of history, science, or revelation upon which to rest. There is, probably, not a single scientific man living to-day, of any eminence, and especially who is versed in anthropology, who does not regard this doctrine of the fall of man as utterly baseless, totally antagonistic to history and to scientific facts. An idle fable of ancient ignorance and superstition, an outgrown mediævalism, clinging to and defiling the garments of the modern church, and out of all accord with the enlightenment and the free and rational thought of this generation. What, then, must we say of the systems of theology and the dogmas of the sects that have this doctrine of the fall of man as their foundation and as their *raison d'être*,—their only excuse for existence? When the foundation falls, must not all that is built upon it necessarily fall with it? This is one of the short methods of dealing with the whole problem of theology and of religious dogma. But to free and rational minds it must be conclusive and incontestable.

Further, we hold, in common, the principle of personal freedom of thought, investigation, and belief. We are the most absolute Protestants, with no double sets of opinions, and with no concealments to make

either in the pulpit or out of it. We believe in speaking the whole truth fearlessly as fast as it shall come to us.

We hold, in common, to the exaltation of righteousness above dogma as the supreme good, and the highest and only true ground of union and fellowship among Christians and others.

We hold humanity as a whole and humanity's interests to be more important than any sect. We hold fast to the recognition of the personal reason as the supreme authority in religion,—higher than any book or creed, or church or priest, or council.

We recognize the fact that religion itself as a principle and a life is a thing of growth. We recognize the fact that inspiration and revelation are not things that belong exclusively to a book, but are very universal principles, appertaining in varying degrees to all men and to all ages of the world, but having their highest manifestation in the choice and master spirits of each generation, and growing, if not richer, deeper, finer, and more universal, as time advances.

And so we all recognize in common that man needs, most of all, the redemption of education, of development, of growth, the redemption that arises from the highest and finest use of his best faculties and noblest intellectual, moral, and spiritual powers. He does not need redemption from a fall. He does not need redemption from his own nature. He does not need redemption from the penalty of his own sin through the unjust and cowardly substitution of an innocent being to suffer in his stead. We recognize the fact that even truth is not an end, but an instrument, the end being *character* enthroned in righteousness and love.

These are some of the truths, principles, and purposes which we hold in common, and which should abundantly justify, and even compel, a large and generous unity, fellowship, and co-operation among all liberal Christians and liberal religionists.

There is a very wide sphere, and a very beneficent sphere, of religious activity in this age of the world, in which merely sectarian and denominational interests and activitives will be surrendered by every broad, free, and progressive mind, or will be made subordinate to more *universal* interests. While there is a good kind of sectarianism; while there is a sense in which denominationalism is good, not as an end, but as a means; while we recognize more than ever in this age that organization is the right arm of power and achievement,—yet we must not forget that all these things at their best are but instruments, and not ends; and we must studiously avoid that sectarianism or denominationalism that is narrow and bigoted and exclusive, and that rests as an end in the building up of a sect. Not that we may think less of *our church*, and do less for it, but that we may think *more* of *mankind*, and do more for *mankind*. These things characterize us as liberal Christians, and constitute abundant reasons for co-operations.

Unitarians and Universalists had quite a different origin, and have had a different history and development. But the lines that separated them are rapidly converging in these last days. We are becoming more and more alike in spirit, thought, culture, principles, and purposes. Those of us who are being thus unified cannot be held apart. We *must* unite fellowship, co-operate in every possible way, heartily, earnestly, and without reserve. There may be, and doubtless are, some among us who are not ready for this. We will give them such time as they want to get ready. But they shall not hinder us who are ready from going forward to larger unities, fellowships, and co-operations.

How shall we co-operate?

1. Just as we are now co-operating in this liberal Ministers' Institute, in perfect unity and fellowship, and for the thoughtful and earnest consideration of our common principles and purposes, and to take counsel together as to how and when and where we may strengthen each other and the common cause. Out of just such meetings as this vast good should come in manifold ways.

2. We can co-operate in our different local churches.

3. We can co-operate by holding joint missionary meetings at important points where our ideas are not known, for the purpose of making, through our best equipped men, an able and earnest presentation of our principles and purposes, giving as wide a range of topics as possible, and putting the meeting in a high intellectual and spiritual mould, combining, so far as may

be, the spirit of absolute personal freedom, with the profoundest spirit of reverence, honesty, and sincerity. Such a joint advocacy of our cause in any important community cannot fail to do great good, cannot but be powerful in instructing, quickening, and encouraging many intelligent people, many noble souls who have not heretofore had the opportunity of learning our spirit, principles, and purposes. Even if no organization ensued from such a meeting, still great good would be done. But such a meeting would be the best possible instrumentality with which to prepare the way for a liberal church in that community, a church that should be satisfactory to those who composed it, and that should be efficient, permanent, and successful, and should command the respect and confidence of the people. We cannot have too many of such meetings. We cannot have too much of unity and fellowship and co-operation along such lines. Every important city and village in the State which is without liberal preaching should be supplied with it through properly accredited preachers or by special meetings of the kind just named. In every important town there should be a clear and earnest presentation of our thought, in a positive Christian spirit; and men and women who are found to be with us, and who are willing to be enrolled as with us, should be put into some sort of organic alliance with our organized forces. If the liberal churches of the State could employ an earnest and able man who should devote his entire time to this work, it would be well. Otherwise, the busy pastors should unite to do all they can.

4. There is one more thing in which we can co-operate. Liberal Christianity, in whatever form, is grossly misunderstood. The masses of *religious* people even are profoundly ignorant of our views, of our spirit, principles, and purposes. Liberal Christianity is a very different thing from what they suppose it to be. If it were what they think it is, it would be bad, indeed. How shall we dispel this darkness? How shall we correct wrong impressions and enlighten the mind of the general public? By a wider and more abundant distribution of our literature, and by the more abundant creation, by our best minds, of a class of books and tracts especially adapted to this purpose.

These, then, are some of the considerations which impress us as weighty and irresistible reasons why all liberal religious people should co-operate as constantly and widely as possible. These are some of the ways in which it seems to us they can co-operate, not only without detriment to their denominational work, but with advantage to that work, making that work broader, stronger, deeper, more earnest, less selfish, less in danger of degenerating into a narrow sectarianism.

This certainly is the best day that liberal Christianity ever had for a rational and earnest propagandism. The world mightily needs us. Are we answering its call?

JAMES GORTON.

Tecumseh, Mich.

SOCRATES: A SKETCH.

II.

From various incidents that come down to us, several of which have been mentioned in the preceding paper, we see that Socrates was a generous friend, a patriotic citizen, a brave soldier, a just and fearless magistrate. But there were magnanimous men and brave men and patriotic men and just men before Socrates, and these qualities alone would not have given him that immortality of fame which his name has secured.

He is now forty years of age, about to give up the humble trade of the stone-cutter, and enter upon that career which has influenced the thought of all subsequent ages,—a career which, had it been passed in the mysterious East instead of the practical and sceptical West, might have made him the founder of a religion and caused him to be worshipped to-day as a God.

The student of classical literature will be surprised at *two things*,—the absence of all descriptions of natural scenery and of the personal appearance of distinguished men.

Xenophon, in describing the famous retreat of the Ten Thousand from the regions of the Middle Euphrates and Tigris through the historic Mesopotamia, over the high table-lands of Media, through the mountains of Armenia, in the very shadow of that lofty peak on whose icy summit rested the curious menagerie of Noah, and thence on to the Euxine Sea, is utterly oblivious of the glorious landscapes which must often have

presented themselves to his sight as he pursued that long and devious route. In like manner, Polybius, in describing the great march of Hannibal from Spain through Southern France, over the high Alps into Italy, has not a word descriptive of the sublime scenery through which that motley army, with its piping elephants, must have passed. No classical author describes a landscape diversified by mountain, forest, and meadow, enlivened by warm sunlight and hiding shadow and running stream, with its distant perspective bounded by the mysterious and solemn sea.

Greek and Roman authors are equally chary of their descriptions of distinguished men. Socrates is a notable exception. We have minute and detailed descriptions of his personal appearance by three contemporary authors,—by the gentle and sympathetic Xenophon, by the subtle and philosophic Plato, and by the cynical and hostile Aristophanes. And these three accounts substantially agree. From the testimony of these three authors, and from hints and allusions in other ancient literature, we may conclude that the general appearance of Socrates must have seemed grotesque and monstrous to a people whose keen and exquisite sense of personal beauty is immortalized in the Venus of Milo and the Apollo Belvidere. It is probable that the strange and abnormal appearance of Socrates is the very cause of its being so particularly described. He was short, broad-chested, broad-shouldered, very portly, with bow-legs, and large, flat, fat feet. His large, round head, resting upon a short, heavy neck, was covered with red, bristly hair. He was cross-eyed, and those bloodshot orbs protruded so from his head that they seemed about to leap from their sockets. He had a heavy jaw, with coarse, thick, and libidinous lips. He had a short, flattish, pug nose, with wide-open nostrils; and under the skin of his pale, flabby face a thousand little veins ran in every direction, plump with hot, rushing blood. He would have been a perfect model in personal appearance for any great artist who wished to paint a picture representing the coarsest and grossest sensuality. He was a man, indeed, of tremendous animal passions; and one of his titles to moral greatness is the fact, admitted by friend and foe alike, that he ever kept those passions throttled in the firm grip of his mighty will. He was a man abstemious in his diet, but of robust health and enormous strength. He dressed summer and winter in a single garment. He always went barefooted and of course bare-headed, except when in the army, as none but slaves and the lowest class of laborers ever wore a head covering in the streets of Athens. He moved about with the grace of a lobster. People upon the streets would stop and gaze upon this strange figure as it passed, and little boys would laugh and jeer as he waddled by. He was the Guimplaine of ancient Athens, and even the imagination of Hugo could not conceive a more strange and grotesque being. Never was there a stranger contrast between a gross body and a divine soul.

But nature sometimes works these contrasts even in the vegetable world. The traveller in the Arizonian desert sometimes finds the coarse, dusty, and repulsive cactus bearing a flower, hidden beneath its lobes, of rare and marvellous beauty, so delicate and lovely that it seems as if it must have been fashioned by the airy fingers of the genii of the lonely desert to secure the admiration and wonder of the very angels of God.

Plato in the Symposium says that, when Socrates appeared upon the streets, it seemed as if one of the marble satyrs which sat in grotesque attitudes, with fife and flute, in the sculptors' shops in Athens, had left his seat of stone, and was mingling with the throngs of men. Gradually the crowd would gather about him. At first he would speak of the tanners and smiths and sausage-sellers, who were plying their trades around him; and they would shout with laughter as he poured forth his homely jokes. But pretty soon there began to be a feeling that some superhuman being was in their midst. The melodious and magic charm of his voice made itself felt. The strange and peculiar sweetness of its tones had an effect which even the eloquence of the great Pericles could not produce. The laughter ceased; the crowd thickened; the gay and brilliant youth whom nothing else could tame stood transfixed and awe-struck in his presence; there was a solemn thrill in his words, such as his hearers, says Plato, could compare to nothing but the mysterious sensation produced by the clang of drum and cymbal in the worship of the great mother of the Gods.

The head swam; the heart leaped at the sound; tears rushed from their eyes; and they felt that, unless they tore themselves away from that fascinated circle, they should sit down at his feet and grow old listening to his marvellous eloquence.

This extract from the Symposium truly represents, not merely the influence of the conversation of Socrates upon Alcibiades and brilliant young men in general, but his influence upon Plato himself. Plato was one of the most subtle-minded and fastidious of men,—rich, accomplished, and aristocratic in all his tastes. Yet he clung to his master, Socrates, as the one *true, solid, and symmetrical man* amid a crowd of phantasms and dwarfs. Plato wrote no eulogy of Socrates; but wherever he has gone, for more than twenty-three centuries, into the palaces of the aristocracy of letters, with his "courtly mien and purple drapery," he has always introduced his old, slouchy, uncouth, barefooted master, as if saying with elegant haughtiness, "If you would be honored with my company, you must make him also welcome, who has made me what I am."

Socrates was no student. Like Jesus, he wrote nothing, and, like him, had no fixed place for meeting his disciples and friends. He had no consecrated grove of the Academy like Plato, no private garden like Epicurus, no painted Portico like Zeno, no Lycean sanctuary of Apollo like Aristotle, in which to give instruction. The Philosophy of Socrates was in every sense the philosophy of the common people and of the market-place. Like Jesus, he founded no church and no organized society. He literally "went about doing good," and without any systematic method of teaching. He was, as the historian Grote expresses it, "a cross-examining missionary," who spent his life in "public apostolic dialectics," and was habitually actuated by the idea of "his possession of a special religious mission," and that his only title to be heard was as a humble searcher for wisdom and truth.

But, although he believed that he had a divine mission, he was eminently practical in his teaching. He believed that the speculations of the philosophers of his day about the origin of the world and of evil was unprofitable nonsense. He was actuated by the modern scientific spirit. He would take nothing on trust. He believed with Paul that we should "*prove* all things, and hold fast to that which is good." He wasted no time in subtle speculations about the character and purposes of God or about the origin and destiny of material things. His interest was in men, their trials, their toils, their characters; and his sole method of instruction was conversation, in the street, in the shop, and wherever he could find men to listen. He believed, like all the great religious teachers, in supernatural influences, in answers to prayer, in visions. He always insisted that from his infancy he had been conscious of a divine "voice" within him, directing his conduct,—a voice which he revered as the voice of God and obeyed without hesitation, whatever might be the consequences. Sometimes he would utter prophecies which his friends said were always fulfilled. Yet he professed to know nothing; and, when the oracle of Delphi declared him to be the wisest of men, he could not understand it, but finally concluded that it must mean that he is the wisest of men who sincerely realizes and feels that he knows nothing. He only claimed an ability to expose conceit of knowledge and to detect nonsense. "I am," he says, in the language of Xenophon, "an accoucher of the mind: if possible, I will assist the birth of thoughts in you, and choke them if they look monstrous; but do not ask me to teach anything directly; for I am a listener, and the humblest of all."

More than four hundred years before Jesus was born Socrates had taught that "he that is greatest among you shall be your servant"; and nearly five hundred years before the Epistle of Peter saw the light, Socrates had taught that, if men would add to their faith virtue, and to virtue knowledge, and to knowledge temperance, and to temperance justice, and to justice wisdom, and to wisdom holiness, thus anticipating and enlarging the apostolic graces, they would fulfil their highest duty and secure their highest happiness. Like Jesus, Socrates took no thought for the morrow, and with less consistency; for he did not believe that the end of the world was at hand. He would accept no pay for his instructions. In the words of Xenophon, "he expressed wonder that any one who taught virtue should demand money, and not think that he gained sufficient profit in securing a good friend." He believed that one whom he in-

duced to become honorable and truthful, and to whom he had given a noble character by his teaching, would always retain the greatest gratitude toward him who had thus been his greatest benefactor.

No wonder that Milton, in the presence of such a character as this, exclaimed:—

"Divine Philosophy
From heaven descended to the low-rooft house
Of Socrates; see there his tenement,
Whom, well inspired, the oracle pronounced
Wisest of men: from whose mouth issued forth
Mellifluous streams that watered all the schools
Of Academus old and new."

No wonder that Dean Stanley says: "In studying the character and life of Socrates, we know that we are contemplating the most remarkable moral phenomenon in the ancient world. We are conscious of having climbed the highest point of the ascent of Gentile virtue and wisdom. We find ourselves in a presence which invests with a sacred awe its whole surroundings. We find that here alone, in the Grecian world, we are breathing an atmosphere not merely moral, but religious; not merely religious, but Christian!" W. D. HARRIMAN.

Ann Arbor, Mich.

LEADERS OF FAITH.

I. PHILLIPS BROOKS.

O royal-hearted man, tender and true,
Divinely wise to win the world to God,
Thy feet the ways of growing beauty trod;
And yet thy life has flown like flower and dew.
Death seems so dark to steal our pearl of men,
The one so strong to help us in our need,
The voice so clear, the soul of kindly deed,
A presence like the light the nations ken!
But we rejoice to think of what we had,
Thy summer smiles and love's abounding cheer.
Such memory for years will make us glad,
And earth and time and death the more endear.
The sunset glory will awake at day,
And be to us resplendent life and way!

If there should come a day in all the years
When we should see the sun withdraw his light,
And think the night would be forever night,
How would our hearts be charged with grief of tears!
And so it seemed, when this good life declined,
As if the very light of day were gone,
Because to light and peace he led us on,
With wondrous wisdom of a summer mind!
But God is rich, and knows the way to teach
His children still to seek and find his face.
The living dead continue well to preach
Of faith and hope and love and larger grace;
And he so eloquent and blest and true
With heavenly echoes will the word renew!

II. ROBERT COLLYER.

I gladly go with thee in pastures green,
Where wells of love in peaceful beauty lie,
Or climb steep mountain fair, where prophet's eye
The Land of Promise in its bliss has seen.
Child-like, beside the way, I turn and glean
Sweet posies such as Eden might supply,
Or look in wonder to the open sky,
The while I learn what life and death may mean!
Ours is a world where winter sorrows fall,
But smiling summer comes a guest each year.
So sun of goodness shines with gentle call
To flowers of faith, and changes deserts drear.
Safe by thy side I wander to and fro:
Time's troubles melt like snow, and violets grow!

I feel baptized with fire of fervor clean,
With spirit sent from Fatherhood on high;
To live in love, by thee I'm taught to try;
To be true man and God's good son, I mean;
Blest inspiration comes from every scene
Of life and labor that might hope defy;
My soul has caught superb deciding why
I hold the Now as my supreme demesne!
No duty tires, no danger can appall;
With thee for guide, no evil can I fear;
God's love, like light, is in and over all,
His mercy everlasting, true, and dear.
Safe by his side I travel to and fro:
Earth's sorrows melt like snow, heaven's roses grow!

WILLIAM BRUNTON.

Whitman, Mass.

COL. INGERSOLL AND THE RELIGIOUS PROBLEMS OF TO-DAY.

II.

A FUTURE LIFE.

We have seen in a preceding article that, as regards the question of the *existence of a Divine Being*, Col. Ingersoll is an agnostic.

On the question of the *future life* he is also an agnostic. He says, "We do not know, we cannot say, whether death is a wall or a door, the beginning or the end of a day, the spreading of pinions to soar or the folding forever of wings, the rise or the set of a sun, or an endless life that brings rapture and love to every one." We are

placed at this great disadvantage in discussing this problem: whatever we may say, however strong may be the arguments in favor of the soul's immortality, there will ever remain a doubt, a fear upon the mind, until it has actually shuffled off its mortal coil. None but Spiritualists and orthodox Christians believe that any one has ever returned from the spirit-world and brought back evidence of the life there, and the evidence in favor of the spiritualistic or traditional view is too unsatisfactory to be adduced in this discussion. The most, therefore, that we may hope to do is to show that there is more evidence in favor of the continuance of the soul after the death of the body than there is in favor of its destruction by death. In other words, we may show that there is a strong *probability* that the soul survives its separation from the body.

Col. Ingersoll has uttered some beautiful sentiments on this subject. Standing over his brother's grave, he said, "In the night of death, Hope sees a star, and Love can hear the rustle of a wing." And again: "The idea of immortality, that, like a sea, has ebbed and flowed in the human heart, with its countless waves of hope and fear, beating against the shores and rocks of time and fate, was not born of any book, nor of any creed, nor of any religion. It was born of human affection, and it will continue to ebb and flow beneath the mists and clouds of doubt and darkness as long as love kisses the lips of death." There have been found tribes of men who had no religion, or, at least, no beliefs which the observers considered religion; but none have been found who were devoid of the belief in ghosts. The Bushman of Africa believes that his departed friend lurks in the jungle near by or roams in happy realms far away. From the degraded Hottentot to the highly developed Hindu, belief in a future life has prevailed. But "the universality of a belief," says Col. Ingersoll, "is no proof of its truth." Perhaps not; but it is a presumption in its favor, since the vast majority of men are less apt to be deceived than the few, especially when the majority includes many of the profoundest minds in the world. But there are two other facts which create a much stronger probability that the soul survives the death of the body; namely, man's high development and the radical difference between mind and body. According to evolution, man is the product of unnumbered ages. Into him have been poured the energies of countless generations. It is difficult to believe that man is destined to only a momentary existence after such long-continued progress. Mr. Darwin said, "Believing, as I do, that man in the distant future is destined to be a far more perfect creature than he now is, it is an intolerable thought that he and all sentient beings are doomed to complete annihilation after such long-continued, slow progress."* Victor Hugo said: "I am conscious within myself of the certainty of a future life. Just as, in a forest that is perpetually felled, young sprouts start up with renewed vigor, so my thoughts ever rise higher and higher toward the infinite: the earth affords me her generous sap, but the heaven irradiates me with the light of half-seen worlds. The nearer I approach my end, the clearer do I hear the immortal symphonies of worlds that call me to themselves. For half a century I have been outpouring my volumes of thought in prose and in verse, in history, philosophy, drama, romance, ode, and ballad, yet I appear to myself not to have said a thousandth part of what is in me; and, when I am laid in the tomb, I shall not reckon that my life is finished. The grave is not a *cul-de-sac*, it is an avenue; death is the sublime prolongation of life, not its dreary finish; it closes on the twilight, it opens on the dawn."† This inexhaustible fertility of the soul seems to indicate its power to survive the wreck of the body. It seems too great, too noble, too God-like, to be swallowed up in death. It may be said, however, that many men's souls are not so highly developed as Hugo's or Darwin's. True; but the souls of the lowest savages are vastly superior to those of the lower animals, and they are capable of high development. It is this capacity for indefinite development which constitutes the dignity of man, and seems to involve the power of continued existence beyond the grave.

But more satisfactory than anything else is the fact that the soul is radically different from the body. Mr. Ingersoll says, "The brain thinks as the heart beats, or the eyes see, as the blood pursues its course in the

* Darwin's "Life and Letters," i. p. 282.

† Barbou's Life of Hugo, p. 254.

old accustomed ways." He is mistaken. The brain does *not* think. Tyndall, Huxley, Spencer, Romanes, Carpenter, and scores of other eminent physicists and psychologists, have conclusively demonstrated that the brain does not think. They have shown that certain molecular vibrations occur in the brain contemporaneously with certain thoughts and feelings, but they have also shown that these molecular movements are not the *cause* of the thoughts and feelings. They are simply accompaniments of them. Prof. Huxley admits that, even if the agnostic view of the nature of the soul be held, it does not preclude a belief in the soul's survival of the body. "Leaving aside the problem of the substance of the soul," he says, "and taking the word 'soul' simply as a name for the series of mental phenomena which make up an individual mind, it remains open to us to ask whether that series commenced with or before the series of phenomena which constitute the corresponding individual body, and whether it terminates with the end of the bodily series or goes on after the existence of the body has ended."* It ought to be plain to any one that, if the soul is radically distinct from the body, as Huxley and the agnostics generally maintain it is,—if mental phenomena are not produced by the brain,—then the one may exist after the other ends. I do not accept the agnostic doctrine of the soul,—that it consists of a series of fleeting thoughts and feelings, produced by an unknown cause; but, if I did believe this, I could rationally believe that the mental series, being radically and essentially unlike the bodily series, might continue to exist after the physical basis was destroyed. Just as electricity may exist apart from the wire through which it passes, so the soul may exist apart from the organism it uses.

Thus we show that neither materialism nor agnosticism can disprove the existence or the immortality of the soul. The wonder is that we should exist at all,—that we have attained to self-consciousness,—not that we should continue to exist and retain self-consciousness. But we are so intimately interwoven with our bodies that, when we see them crumbling into atoms, we fear our souls go with them. But, when we learn that the soul and body are fundamentally distinct, we can more readily believe that their separation may occur without destroying the higher and nobler part of man.

One reason why the doctrine of immortality is so widely doubted is that it has been associated with horrible, irrational, and incredible superstitions. The chief of these is the dogma of endless punishment. Most of the creeds of Christendom still contain this barbarous dogma. While teaching that "God is Love," while repeating countless Pater Nosters, Christians at the same time declare that God will damn the vast majority of his children to everlasting misery because of a few years of sin. Col. Ingersoll has rendered rational thought good service by attacking this damnable doctrine with all his eloquence, sarcasm, and logic; and some of the leading churches, such as the Episcopal and Congregational denominations, are rapidly giving up this disgraceful dogma. But, while Col. Ingersoll rejects the idea of an endless hell, he accepts and emphasizes the fact of retribution. "I believe in the manly doctrine," he says, "that every human being must bear the consequences of his acts. Right and wrong exist in the nature of things,—in the relation they bear to man and sentient beings. No God can step between the act and its natural effect. From certain acts flow certain consequences. These consequences increase or decrease the happiness of man; and the consequences *must* be borne. The relation of act to consequence cannot be altered." This should be severe enough for the grimmest Calvinist. It is true and irrefutable, and such doctrine is far more salutary than the superstition about an eternal lake of fire and brimstone in the unseen world.

HOWARD MACQUEARY.

Saginaw, Mich.

* Huxley's Life of Hume, chapter on "Immortality."

*THE UNITARIAN NAME.**

BY JOHN W. CHADWICK.

I, too, would have a Free Church of America. I have, and I desire to have, no vision of a great Unitarian body sweeping other sects and many millions of believers

* Remarks following address of Rev. C. F. Dole on "The Cost of a Free Church," at the Western Conference, Chicago, Ill., May 17, 1893, and communicated to the *Christian Register*.

into its invincible array. But no more have I, and no more do I desire to have, the vision of any new organization doing this. I have very serious doubts whether there is to be any new aggregation of the people or the sects corresponding to the enlarging sympathies of religious thought. What we are coming to I think and hope is not a mighty aggregation, but a glorious sympathy. There will be separations here and there, and rearrangements of the atoms; and there will be new organizations, with new names, very carefully selected, and very much explained, with serious loss of energy that might be more profitably spent. And out of all the change and readjustment will come forth, with garments white and glistening, the Free Church of America. But it will, I hope and I believe, be an invisible church (as the true church of God has always been), except as here and there an individual society, like that of Tacoma, with which I had a happy meeting a few days ago, chooses to call itself "the Free Church" of this or that town or city, without being on that account any freer than many of its neighbors, or any freer than it was before. No one church will absorb the others, and no brand new organization will absorb them all under the banner of an abstract formula from which everything historical and special has been stripped away. There will still be Presbyterians, Episcopalians, Congregationalists, Baptists, Methodists, Roman Catholics, cherishing their honorable traditions, honoring their great names and high examples, warned and shamed by the mistakes and follies of their past, and enticed by its most perfect inspirations to the highest things; and their dividing lines shall offer as little obstruction to the preacher or the layman going back and forth among them as the equator offers to the cruiser's gliding keel. No vain imagination this, as Lloyd Jones, forever blessed, would have me to believe, but one that has already been materialized in a thousand places, and soon will be in ten thousand more. In that Free Church of America there will be Unitarians, too, but more of them, I trust, and better. One hears so frequently that such or such a person is "a good Unitarian" that the inference is unavoidable that some of them might be better than they are. The Unitarian opportunity is not, as I take it, an opportunity to give up our historic name and rename ourselves with some other less concrete, if haply so it may be more attractive to those who, wearying of this or that orthodox enclosure, dread the renaming of themselves by any name short of the most abstract and universal possible. So far, our name has not prevented some of the bravest and the best dissentients from the older churches from casting in their lot with us; and Mr. Dole will bear me witness that they have been little chafed by sectarian bond or affronted by the Unitarian tradition; while some who have strayed away in hopes of a more liberal fellowship or isolation have come back to us again, and been right glad to find themselves once more under the old roof and by the old fireside, and with their legs once more under the dear old family mahogany. We greatly overrate the names by which we call ourselves, and the resolutions, preambles, and statements that we make, as influencing those who are, for one reason or another, attracted to our fellowship. Call a particular church almost anything, and let its published creed or statement be any one of the dear five hundred that we have produced from time to time; and if you have a live man in the pulpit, intelligent and earnest, sympathetic and humane, those that belong to him will gravitate to him, and they will stay with him and help him if his people are as full as he is with the spirit of the living God. As for the general attraction of our body, it is not that of this, that, or the other resolution, or preamble, or statement. It is what men know of Channing and Parker and Martineau and Clarke and Gannett and Jones and Savage and Potter. It is what they know of our people as they come among us and find that we are working cheerily for God and man. But it is different with those of us who have been for a long time in the old household of faith, birth-right members, it may be. "Scrooge never painted out old Marley's name"; and, though in most particulars he was not a pattern of things holy, in this particular he was wise unto salvation. He recognized the inspiring force of a tradition, as did George Eliot, who put her thought, as he could not, into impressive words, saying: "The eminence, the nobility of a people depends

on its capability of being stirred by memories of striving for what we call spiritual ends,—ends which consist, not in immediate material possession, but in the satisfaction of a great feeling that animates the collective body as with one soul. A people having the seed of worthiness in it must feel an answering thrill when it is adjured by the deaths of its heroes, who died to preserve its national existence; when it is reminded of its small beginnings and gradual growth through past labors and struggles, such as are still demanded of it in order that the freedom and well-being thus inherited may be transmitted unimpaired to children's children; when an appeal against the permission of injustice is made to great precedents in its history, and to the better genius breathing in its institutions. . . . Nations so moved will resist conquest with the very breasts of their women, will pay their millions and their blood to abolish slavery, will share privation in famine and all calamity, will produce poets to sing 'some great story of a man,' and thinkers whose theories will bear the test of action."

There is hardly a word of this that is not just as true of the religious as of the national community. Indeed, it was in a religious community—a nation only in virtue of being such, the Jews—that George Eliot found the finest illustration of her inspiring thought. And, if the Unitarians of the present time are wise, they will take it well to heart. They will not waste their strength in devising some new name, only to waste as much again in subsequent explanation. "When a God would ride, anything serves him for a chariot"; and let our Unitarianism be something godlike, let it be even manly, and the name will carry anything of grace or glory that we can impose. Names have their rights as well as breathing men; and the Unitarian name, with its great historical and personal associations, carrying along with it, as the sun its planetary stars, the names of Priestly and Lindsey and Channing and Dewey and Martineau and Parker and Bartol and Hedge and Bellows and Clarke and Emerson and Furness and Gannett—no matter which—and Sumner and Curtis, and a host besides, too great for numbering, is a name to conjure with, to bring bright spirits from the vasty deep of thought and moral will, to bring dark spirits out of hiding to receive their doom. What if the name has been used once, twice, or thrice to marshal men some meaner way? All the more reason that for raising it aloft, and honoring it with higher purpose and with fresh resolve. If in the thick of battle men should drag the standard in the mire with weak or coward hands, would that be a signal for the men who know what victories it has inspired to let it go, meaning to have a nice new one which will be all innocent of smoke and rent, and to which no forlorn hope has ever lifted up the eyes of passionate desire? Would it not rather be a signal for them to make themselves a wall about it, and to raise it up, "not a stripe erased, not a star obscured," the crying need their call of God to deeds of high emprise? Let every man be fully persuaded concerning these things in his own mind.

As for the original meaning of the word "Unitarian," were we entirely sure of that, it ought not to have a feather's weight in determining the present use of it. In what unfathomable abysses of absurdity should we be landed every day, if we attempted to fasten upon others or ourselves the original meanings of the words which we habitually use! Then, every pin would be a feather, and every style a graving tool. Then, all our pecuniary transactions would be in flocks and herds; and every sycophant would be an informer against persons stealing figs. There are those who say that the name Unitarian originally suggested a method of mutual toleration agreed upon in Transylvania by Catholics, Lutherans, Calvinists, and Socinians. That would be a meaning of which we might well be proud, but it would have no binding force. Unquestionably, what it denoted in the early history of our denomination was the doctrine of God's oneness as opposed to the doctrine of his trinity. That meaning, also, was a good meaning, and one of which we need not be ashamed, especially as it is a meaning that has gathered to itself immeasurable addition, scope, and illustration with the advance of time. Originally the doctrine was a doctrine of God as the Divine Unit; now it is a doctrine of the Divine Unity, and as such it takes up into itself the whole gist of modern science, the correlation of forces, the transmutation of species, the

evolution and affinities of language, institutions, art, the sympathy of religions. If there is a word in the whole scope of moral and religious usage that has been enlarged and glorified by the process of the suns, it is the word "Unitarian"; and for every reason there was for assuming it a century ago there are a hundred reasons now for retaining it and wearing it like a decoration on our breasts; a sign of that nobility which compels us to be good and true. Emerson said that there should be a statement of religion that should make atheism impossible. Such a statement is the doctrine of the Divine Unity as science teaches it. The name which stands for such a statement is as good a name as can be fashioned by the human voice. Are we good enough for it? That is the deeper question which we have to meet.

But that which the name "Unitarian" denotes is nothing in comparison with what it connotes. It connotes the principles and ideas that have been associated with it; a movement of thought in sympathy with science; a movement of ethics in sympathy with reform; the subjection of all opinions and beliefs to reason as the sole authority; "the supremacy of ethics," deed and not creed the one important thing; that dignity of human nature which Channing called his one sublime idea, and which the march of science has confirmed as grandly as it has confirmed the unity of God. A name that has connoted all these things, and with all these innumerable heroisms, sacrifices, and devotions of the men and women who have called themselves Unitarians, is not a name to be lightly, or even carefully, set aside for any other in the vocabulary of spiritual ideas. 'Tis mightiest for the mightiest. 'Twould become a sceptred monarch better than his crown. 'Tis a name which those will cherish most affectionately and least willingly resign who have entered deepest into all that it suggests of generous thought and noble consecration. The man or church that is entirely true to its best meaning is as free as only those can be who recognize themselves as greatly bound to service of all righteousness and truth and love.

No creature that God made on earth has so little liberty to do as he pleases as man, unless he pleases to obey natural laws.

THE WOMEN'S CONGRESSES.

The World's Congress Auxiliary of the World's Columbian Exposition is an authorized department of the great Fair, as its title plainly declares; and, while from the nature of things the Art Palace on the Lake Front will not attract the crowds that daily pour into Jackson Park, the signs are most promising that the gatherings here will never be lacking in either numbers or enthusiasm. The work of the Auxiliary has proved an undertaking as arduous as it was honorable; and, as women have been among the most active in the work of preparation, it is but just that the invitation should be placed in their hands. The burden and the honor of opening the Auxiliary was theirs, and the task was well performed, although under circumstances that made it difficult and oftentimes discouraging. The Art Palace, as for some undiscoverable reason we have temporarily baptized our new Art Institute building, was still in the workmen's hands at the opening of the Congress, and presented many of the signs of confusion and incompleteness which are found everywhere in the Exposition proper. Nevertheless the occasion was one of the most noteworthy and inspiring in the history of women.

Something of the nature and extent of this enterprise had been gathered in the preliminary announcements which began to appear nearly a year ago, if not longer. It was not until a day or two before the congress actually convened that the final programme was issued, putting together the names of speakers and essayists, and the topics to be discussed, which had been separately and tentatively announced before. This final programme filled a closely printed pamphlet of fifty-six pages, making provision for thirty-nine meetings within the space of a week. Seven rooms were set aside in the Palace for the use of the seven departments of Education, Industry, Art and Literature, Philanthrophy and Charity, Moral and Social Reform, Religion, and Civil Law and Government. The main gatherings were held in the two large halls, Washington and Columbus, while in smaller rooms "Department" and "Report" congresses were held. The Home Advisory Council represents fifty organizations, and

the foreign fifty-six, though the majority of members on the latter board are individual.

Monday forenoon was given to the formal opening of the congress, with addresses of welcome by the honorary and active presidents, Mrs. Palmer and Mrs. Henrotin. This was followed by an extended introduction of foreign delegates, which was continued throughout the evening. Among the visitors thus received were Lady Aberdeen, Isabelle Bogelot, of Paris, Mrs. Cobden Unwin, Mrs. Bedford, and Mrs. Ormiston Chant, of England, Madame Modjeska, Calirhoe Parren, of Greece, and many women of distinction from Germany, Italy, and other countries.

Rival attractions drew the thousands of women in attendance on Tuesday morning and at every succeeding session, in many ways at once; and it was not until one had heroically mastered the wish to see and hear everything at once, and had settled upon a single line of action, going to one place and remaining there, that one began to reap the benefits of the occasion, and to escape its nervous excitement.

The two larger congresses were given up to the discussion of women's relation to politics; and nothing could mark the growth of public sentiment more than the changed attitude of the majority of cultivated women on this very question. It was cause for deep disappointment that Mrs. Stanton, the philosopher of this movement, could not be present to read her own essay on "The Civil and Social Evolution of Woman," which was read by her friend and that stanch hero among women, Susan B. Anthony. The paper was discussed by Dr. Lozier, of Sorosis, and others. In Columbus Hall, at the same time, Mrs. Cobden Unwin and Lady Aberdeen were talking of women's work in the political field in their own country; each uttering a strong, logical plea, entirely devoid of false sentiment and extravagant statement, for the full equality of the sexes in all branches of human work and activity. "Politics," said the Countess of Aberdeen, "is but part of man's and woman's natural duty."

Perhaps the most popular gathering place at this time was Hall III., in which the National Council of Women met to discuss the dress question, illustrated by several costumes for street, business, and home wear, worn by some of the members. This subject of dress reform is rapidly reaching that point which will further its prompt and rational settlement; it is beginning to command the attention of the woman of fashion and society, who sets the fashion in these matters. A new artistic sense is awake here, and whimsical commands from Paris no longer have that absolute sway over the feminine intelligence they once had. Women will always wish to dress in some conformity with the ruling decree of the hour, but this conformity will not long run against all the higher demands of taste and hygiene, as it has in the past. Tuesday evening the main sessions were devoted to "Woman in Science," with a paper by Dr. Mary Putnam Jacobi, and "The Moral Initiative as related to Woman," by Mrs. Julia Ward Howe.

Wednesday, expectation was at fever heat, for that was the day of the discussion of "Woman upon the Stage," by some of our most eminent actresses. Crowds surged into the building hours before the appointed time, though the evening was one of numerous other attractions in the shape of a kindergarten congress and the Woman's National Indian Association. Modjeska, Clara Morris, and Georgia Cayvan were the speakers, and each was listened to with marked and enthusiastic attention. Josefa Humpal-Zema was another speaker who, with her eloquent extemporaneous appeal on behalf of the women of down-trodden Bohemia won the highest honors and the hearts of all who heard her. The women of that country are striving after the same high privileges and rewards of life as those of every other, but under vastly harder conditions. Mme. Zema pictured feelingly the wrongs of her country, which stronger nations have "pushed back like an old piece of furniture, no longer useful"; but, in spite of all the obstacles imposed in a backward civilization, tyrannous social and political conditions, the women of Bohemia are at work, as teachers and organizers, on every field of useful and reformatory labor.

Helen Gardiner was another personage about whom the liveliest and most friendly interest circled. The *Herald* printed her address on "The Moral Responsibility of Woman in Heredity" in full, a mark of appreciation shown to no other speaker by

any paper that I am aware of. Helen Gardiner speaks as both scientist and moralist on the topics nearest her heart, and, though her writings are not free from over-statement and from a literary point of view are of little worth, she has spoken a brave and needed word on themes difficult to touch upon, yet which need the illumination of frank and rational discussion more than any others. Some of her hearers likened her favorably on the platform to Anna Dickinson in her palmiest days.

Among the rest were any number of religious gatherings, those of the Catholic women and the Jewish being of especial interest. The Catholic women, as well as others, are beginning to feel the new impulse of the times. They cannot escape the intellectual infections of the age of stirring progress in which they live, and it is to their credit that they do not seem to wish to escape them. "Elevation of Women through the Veneration of the Blessed Virgin," "Women to whom Churches have been dedicated," and "Methods of Improvement in Philanthropic Work" were the topics of discussion. The Jewish women discussed "Woman's Place in Hebrew Thought," "The Light in the East," and other subjects of special and general interest. But it is time to stop specialization, since merely to name the different meetings, topics presented, and speakers, would fill my letter; but a somewhat more extended word should be said about the Women's Unitarian Congress.

This was held under the combined management of the National Alliance, the Women's Conference, and the Pacific Coast Association. There was the usual morning and evening session, Miss Hultin presiding over the first, and Mrs. Dix over the second. The morning meeting was given to reports of practical work, Mrs. Fifield speaking for the Alliance, the only national organization of Unitarian women which, with its one hundred and twenty-six branches, scattered from east to west, and five thousand five hundred members, deserves the title. The chief work of the branches is denominational, but of a broad and catholic kind. The work of the Alliance itself lies in the strengthening of the existing churches. Last year the sum of $28,287 was given to forty different objects. The Post-office Mission work reached seven thousand correspondents, and was pronounced "a mighty force in moulding the thought of the next generation." Mrs. Perkins read a sketch of the Women's Conference from its beginning. Its work has been chiefly in the line of religious study classes, Post-office Mission, and assistance in the care and support of the Western headquarters. The Religious Councils were also mentioned, and the circumstances reviewed when the conference was invited to join the Alliance, with the reasons for declining and continuing the work of the society in its present shape. The report from the Pacific coast was prepared by Mrs. Eastman, who, however, was not present, and it was read by Mrs. Davis, of New York. This organization was formed in 1890, to bring together the Unitarian women of California, Oregon, and Washington, for closer fellowship and greater practical efficiency. It holds annual meetings, with delegates for every twenty members. It established the headquarters of our faith at San Francisco, or at least it was the women who initiated that work. Its motto is "Love to God, and Service to Man." Mrs. Jenkin Ll. Jones read a history of the Post-office movement, an entertaining and instructive paper, clearly and tersely stated, as everything of this kind from Mrs. Jones's pen is. Mrs. Chadwick, of Brooklyn, was present, and, being called upon, said a few words in behalf of the New York Women's League, to whose presidency she has just been elected for a second term. Rev. Helen Putnam told the story of her missionary labors in Dakota; and Mrs. Galpin whose platform ability has won many high encomiums during the week, closed the morning exercises with a brief address, in which she spoke of the importance of such a gathering in supplying a general point of view of our work, the need of greater missionary consecration in the denomination, and the benefits to arise from the organization of women.

The opening paper at the evening meeting was on "A Woman's Religion," by Mrs. R. H. Davis. Does religion mean more to women than to men? The question is suggested by the predominance of women, in numbers, in our churches and their growing activity in the work, both local and general. The popular indifference to religion arises from a mingling of form with substance.

The old theological notions still color the average apprehension of all that comes under this name. But every man and woman must after some fashion deal with religion. We cannot grasp the thought of God, but our religion teaches us that we are always in his presence. All truth is religious truth. The Divine Immanence is one of the most inspiring thoughts which the new religious thought has to present. Faith must always lead to some outcome of increased happiness and good. Columbus had the faith that there could be no water that could not float his ship, no water that was not bounded by land.

Mrs. Learned followed with a noble and earnest paper on "The Religion of the Twentieth Century." All future results in fields of religious effort or any other depend on faithfulness to present conditions and opportunities. The spiritual unrest of modern times bears its own testimony of coming near changes and the spirit of growth everywhere at work. Everywhere the liberal thought is gaining over old dogmatic expressions of belief; religious fellowship is broadening day by day, fraternal feeling between differing minds and sects increasing in strength and sweetness. Mrs. Learned spoke at some length of the relation of the new faith to Christianity, ranking that as one of the helping forces to the evolution of a new ideal, not the sole force; for this new faith must be of the most comprehensive scope, with inspirations and traditions gathered from all sources that have ever been helpful to man, and must exclude no name or cult, but gather the best from each and all. "No one creature has ever absorbed the whole of deity." The figure and pure lofty fame of Jesus will never fade, but all that savors of the magical and miraculous will pass away. "The divine in human life will never be less," only manifest in larger, more general ways, every man and woman being a part of the divine purpose and method, which growth in righteousness alone can show us the way perfectly to fulfil.

Mrs. Julia Ward Howe spoke next in comment upon both of the papers, speaking of her own conversion to the liberal faith through a revolt at the age of twenty over the pictures of divine justice and righteousness gathered from the reading of "Paradise Lost." In reference to the question as to the place and degree which Christianity would hold in the new faith, it was the spirit and the example of Jesus that would live, not the dogmas that were attached to his name. She spoke a word of encouragement and hopeful prophecy to the women ministers. Afterward Mrs. Howe recited the "Battle Hymn of the Republic."

This is the last day of the Congress, Saturday, though there are to be Sunday exercises in connection with it, and to be conducted entirely by women. Rev. Anna Shaw is to deliver the morning discourse in Washington Hall, and, I believe, Rev. Augusta Chapin in Columbus Hall. Other ministers will conduct the accompanying exercises. In the evening there will be a concert, all the music for which has been composed by women.

This has been a great and memorable week, and will leave uncounted influences for good behind. Such a gathering of women of this high representative order, coming from all quarters of the globe, testifies, as perhaps nothing else could, to the peculiar genius and spirit of the age. The nineteenth century is indeed going out in a blaze of glorious hopes and possibilities, not for women alone, but for the race. Few of the congresses to follow will command the enthusiasm and immense numbers of this one; and, as I said at the beginning, the auxiliary movement has been most happily initiated, and the woman's cause has gained an impetus it could have secured in no other way. It was fortunate for both sides that this particular arrangement was made and that the women's congresses led the way. The occasion has also been successful for the most part in practical results. Good order was imposed, and all were able to hear, except in a few cases. Some mistakes in management were necessarily made, there were some blundering and some oversights, but, on the whole, all went happily and well. It is not probable the world will soon see another gathering of this magnitude and significance, nor does it need to. The sisterhood of women is securely established, which is a prime factor in the coming brotherhood of the race.

CELIA P. WOOLLEY.

Chicago, May 20.

WESTERN UNITARIAN ANNIVERSARIES.

This is an age of competition, but it seldom happens that any meeting has to cope with such a rival as the Woman's Congress. But, during the session of the Western Conference in Unity Church on the north side, this most remarkable congress in the history of the world was inviting the public to its meetings on the south side. Considering this fact, the audiences which assembled at Unity Church were very good.

The meeting of the Woman's Western Conference the writer did not attend, and cannot report.

The conference proper opened on Tuesday evening, May 16, with a sermon by Rev. S. M. Crothers, of St. Paul. His subject, "The Priest, the Prophet, and the Philosopher," was treated with his usual breadth and insight. The limitations of the priest were shown, and the excellence was not forgotten. "The priest," he said, "loves the sacred place and time and form. He is conservative by temperament; he loves to repeat over and over the words whose meaning he can never exhaust. He is described in the letter to the Hebrews as 'offering continually the *same* things.' The writer of this epistle also catches a real characteristic of the priest when he says that he has compassion on the ignorant and the erring. Long after the creed has faded from among the intellectual classes the forms in which it was enshrined remain. After the cities become Christian the men of the heath still cling to their old altars. The peasant loves 'the priest and the well and the holy bell'; and, on the other hand, people in whom the æsthetic element is cultivated love the priest, for he is the minister of the finer graces.

"But the time comes when a new voice is heard. It is the voice of the prophet. He proclaims a message for the present hour. He is stern, insistent, often rude. He cries aloud and spares not; he destroys every refuge of lies; and the priest does not understand the prophet. He seems to be only a leveller and an iconoclast; for the prophet is so intent on the work of to-day that he often treats with indifference the sanctities of yesterday.

"But as the priest does not understand the prophet, so the prophet does not understand the philosopher. The prophet burns with indignation at sin, and sees before him a day of triumph if only men would follow him. The philosopher stands aside to examine; he demands the right to reserve judgment: he sees other forces besides those of the will. He traces far-reaching laws, where the prophet only sees a present conflict. To the prophet he seems cold and indifferent. Only when time has proved his wisdom do we see that the philosopher also has his religion.

"The problem of the church is to unite these three elements. It must have room for the philosopher and his ideal of devotion to truth; for the prophet with his word of righteousness; and then it must have a place for the true priest,—a place for the man who sees that the essence of the sanctities of yesterday should have a place in the heart of to-day."

The President's address, with which the business session of the conference opened, was strong and brief, and was followed by the Secretary's report. This report covered but eight months. It showed that the Secretary has made himself familiar with the field even in this short time. The members of the conference were profoundly sorry that, in connection with his report, Mr. Hosmer felt obliged to withdraw his name as a candidate for re-election. He has, however, consented to remain until September. He stated that his reason for giving up his present work was the same as that which forced him to give up his work at Cleveland, —need of rest.

The Treasurer's report showed a deficit for the year of one hundred and eighty-four dollars; but this was very quickly raised by personal subscriptions.

Rev. T. B. Forbush then reported the work of the American Unitarian Association within the limits of the conference.

Following the reports came the address of Rev. C. F. Dole, of Jamaica Plain, Mass., on "The Free Church and what it will cost." In the writer's estimation this address touched the high-water mark of the session.

It was a beautiful story of an ideal church in Texas City. It was so simple that a child would listen to it eagerly, so profound that Hegel or Kant would have heard

it gladly. Poor Texas City had suffered from pestilence and fire until through common suffering men had found their common life and common need. The agnostics had learned of the patience and helpfulness of the orthodox, and orthodox had seen the heroism of the agnostics. For the sake of getting close to each other, of continuing to be *one* as they had been in their sufferings, they were willing to unite in a service which would minister to their commom needs. The agnostic would listen to prayer because some were helped by it, and it did him no harm. The Calvinist was willing to forego his creed if only he could get the weekly inspiration for his work which the one-armed preacher gave him. For this preacher had lost his arm in the recent fire while rescuing one of his fellows. And so the thing was done. "The People's Church of Texas City" housed all alike.

The first speaker to follow Mr. Dole was Dr. W. H. Thomas. He dwelt upon the fact that intellectual fellowship alone is not sufficient. What we need is vital fellowship; and a religion that is vital can never be put into books. He would plead for a religion which would remain if all books were swept away. To this religion we can only come by growth. But it is to be the religion of the future; and it was in realizing this religion of life and in getting away from the religion of books that he conceived the free church would be built. Mr. Chadwick followed Dr. Thomas. He believed that what we are coming to is not a mighty aggregation, but a glorious sympathy. This church, as he hoped and believed, would be the invisible church. It cannot come simply by taking the name of free church. He did not believe that the Tacoma Church was any freer now than before it took the name "Free Church." The spirit within it would determine its true breadth. In the free church of America there will be Unitarians and Methodists and Baptists. He felt that the Unitarian opportunity was not the privilege of dropping our name, but rather the privilege of being worthy of it.

Mr. Judy felt that we had not yet reached the place where we were ready to drop our prejudices. "Are you willing," he asked, "to have an honest minister tell you frankly his reasons for disbelief in God or immortality from the pulpit?" He confessed that he was not. And so with our prejudices against Mohammedans, Catholics, Methodists, he felt that we must sometimes drop them; but at present we were held apart. The present groupings of churches will therefore remain; but the number of people who are to remain within these groupings is to grow very much smaller.

Mr. Crothers felt that Mr. Dole's statement was a glorious ideal; Mr. Chadwick's a common-sense view of our part in it. Mr. Fenn and Mr. Mangasarian concluded the discussion.

Omitting the business session on Wednesday afternoon, of which I will speak later, the meeting on Wednesday evening was devoted to "The Relation of the Pulpit to the Social and Economic Questions of the Day." The leading paper was by Rev. A. W. Gould, of Hinsdale. It was a beautiful presentation of the thought that it should be the mission of the preacher to search for the deeper principles which underlie all life, and by which economic as well as other questions should be solved. The preacher should be an interpreter. As the musician is an interpreter of music, and the painter of beauty, so the preacher should be an interpreter of life.

Mr. Gould was followed by Profs. Laughlin and Hale, of Chicago University, Miss Jane Addams, of Hull House, and Mr. Mangasarian, of the Chicago Ethical Culture Society. The professors made us feel the need of more knowledge of books pertaining to the subject. Miss Addams made us feel the need of more knowledge of the people to whom the subject especially pertains. The latter, in her simple, earnest way, brought home the truth that the only way to help humanity, in whatever condition, is by coming in real living touch with the people.

Mr. Mangasarian in a truly inspiring address, defined religion to be "the science of life."

Aside from the reports already noted, the business sessions of the conference were occupied with the much-discussed "Supplementary Resolution."

After a great many proposed solutions of the difficulty, the following resolution offered by Mr. Judy, was passed with but one dissenting voice:—

"*Whereas* it has been understood by some persons that the Supplementary Reso-

lution of 1892 limits our fellowship by a doctrinal test, therefore, be it

"*Resolved*, that we renew our welcome to all who wish to join in our labors, limiting our fellowship and our work by no lines of doctrinal belief."

Mr. Crothers then presented the following resolution, which was unanimously adopted:—

"*Resolved*, that the Western Unitarian Conference, maintaining the principles of congregational autonomy, reaffirms its purpose to be the promotion of the welfare and work of the several societies that compose it."

All parties expressed themselves as satisfied with the result.

The closing sermon, on Thursday evening, was by Mr. Chadwick. In it the Christ himself became "The Wandering Jew," and the humanizing of that life through modern criticism and the deepening sense of its human worth was the herald of the Christ's return when the "Wandering Jew" should be released. L. A. Harvey.

ONE UPWARD LOOK EACH DAY.

Sunday.

At Rest.

I am at rest
Since I have understood
God is, and he is good.
No more my strength
In idle search is spent:
Its secret is content.
'Tis mine to do
What God reveals each day:
I joy as I obey.
I am at rest
Because the love divine
Enfolds this life of mine.

Monday.

Consider the Lilies.

Flowers preach to us if we will hear:
The rose saith in the dewy morn,
I am most fair;
Yet all my loveliness is born
Upon a thorn.
The poppy saith amid the corn,
Let but my scarlet head appear,
And I am held in scorn;
Yet juice of subtle virtue lies
Within my cup of curious dyes.
The lilies say, Behold, how we
Preach without words, of purity.
The violets whisper from the shade
Which their own leaves have made,
Men scent our fragrance on the air,
Yet take no heed
Of humble lessons we would read.

But not alone the fairest flowers:
The merest grass
Along the roadside where we pass,
Lichen and moss and sturdy weed,
Tell of His love who sends the dew,
The rain and sunshine too,
To nourish one small seed.

—*Christina G. Rossetti.*

Tuesday.

A Day in June.

And what is so rare as a day in June?
Then, if ever, come perfect days;
Then Heaven tries the earth if it be in tune,
And over it softly her warm ear lays:
Whether we look or whether we listen,
We hear life murmur, or see it glisten;
Every clod feels a stir of might,
An instinct within it that reaches and towers,
And, groping blindly above it for light,
Climbs to a soul in grass and flowers.
The flush of life may well be seen
Thrilling back over hills and valleys;
The cowslip starts in meadows green,
The buttercup catches the sun in its chalice,
And there's never a leaf nor a blade too mean
To be some happy creature's palace.

—*James Russell Lowell.*

Wednesday.

When the Heart says, "Come."

Cloudlet, sailing o'er the sky,
Thou art nearer God than I.
Tell me, canst thou feel Him nigh?

Mountain, with thy forehead white
Ever lifted, day and night,
Speak! What voices fill the height?

Star, O Star, with holy face,
Shining in the highest place,
Canst thou not God's presence trace?

Star and cloud and mountain dumb,—
Is not God revealed to some?
Yea, whene'er the heart says, "Come!"

—*James Buckham.*

Thursday.

Better Now.

If you have a fragrant flower
In your heart's own garden grown
For your friend, and some glad hour
Mean to make it all her own,

Do not wait: the lilied coffin
Sees no wreath; dear heart! Learn how
Love's best blossoms may be given
Better now.

If a box of alabaster
For your darling's head you hold,
Costly, precious, and would cast her
All its sweetness manifold
Some glad day, wait not. To-morrow
By her grave, perhaps, you'll bow.
Stay not for the touch of sorrow:
Break it now.

Better silence by the casket,
Funeral eulogy unsaid,
Than the living lips that ask it
Lack the word that's merited.
Death reads no obituary;
Hears no requiem; learn how
Praise to speak pre-mortuary;
Speak it now.

Better coffin plain and flowerless,
Holding one whose life was filled
Full of fragrance. Gifts are powerless
When the beating heart is stilled.
Kiss belated, love post mortem,
Cannot smooth the furrowed brow;
Garlands throw no backward perfume;
Wreathe them now.

—*Good Housekeeping.*

FRIDAY.

Abide with Me.

As some rare perfume in a vase of clay
Pervades it with a fragrance not its own,
So, when Thou dwellest in a mortal soul,
All heaven's own sweetness seems around it thrown.

Abide in me! There have been moments blest,
When I have heard Thy voice and felt Thy power.
Then evil lost its grasp; and passion, hushed,
Owned the divine enchantment of the hour.

These were but seasons, beautiful and rare:
Abide in me, and they shall ever be!
Fulfil at once Thy precept and my prayer:
Come, and abide in me, and I in Thee!

—*Harriet Beecher Stowe.*

SATURDAY.

A Prayer.

Gird me with the strength of thy steadfast hills!
The speed of thy streams give me!
In the spirit that calms, with the life that thrills,
I would stand or run for thee.

Let me be thy voice, or thy silent power,—
As the cataract or the peak,—
An eternal thought, in my earthly hour,
Of the living God to speak.

Clothe me in the rose tints of thy skies
Upon morning summits laid;
Robe me in the purple and gold that flies
Through thy shuttle of light and shade;
Let me rise and rejoice in thy smile aright,
As mountains and forests do;
Let me welcome thy twilight and thy night,
And wait for thy dawn anew!

Give me of the brook's faith, joyously sung
Under clank of its icy chain!
Give me of the patience that hides among
Thy hill-tops in mist and rain!
Lift me up from the clod; let me breathe thy breath;
Thy beauty and strength give me!
Let me lose both the name and the meaning of death
In the life that I share with thee!

—*Lucy Larcom.*

EDITORIAL NOTES.

Owing to the late date at which the anniversary meetings of the American Unitarian Association occur this year, May 30–June 1, we are obliged to go to press before the meetings begin. We give under "News from the Field" as full a programme as possible of the varied and attractive events arranged for the information, inspiration, and refreshment of laity and ministers alike.

The quiet early morning devotional exercises in King's Chapel, always peculiarly uplifting, give the true tone to the high aspirations of anniversary week. No minister will want to miss the Berry Street Conference this year, to receive there of the overplus of blossom from the rich life experience of our great saint, Robert Collyer.

We give a condensed report of the proceedings of the Western Unitarian Conference held in Unity Church, Chicago, May 17–19. The papers read by Rev. John W. Chadwick and Rev. C. F. Dole were both of exceptional interest, and led to eager and enlightening discussion. Perhaps the most important action of the session was the hearty adoption of a resolution emphasizing the acknowledged attitude of the conference

in welcoming to membership all who are desirous of co-operating in its work without any theological or doctrinal test whatever. Although by the majority of those intimate with the constitution and frequent utterances of the conference this has always been well understood, it is important to have it clearly reasserted. Under the able administration of Rev. F. L. Hosmer, the secretary of the conference, there is every prospect that the coming year will witness a very strong advance in Unitarian influence throughout the West.

By the kind courtesy of the editor of the *Christian Register* we are able to print in this number the full text of Rev. John W. Chadwick's stirring address upon "The Unitarian Name." This address was delivered at the recent anniversary exercises of the Western Conference in Chicago. It strikes what seems to us as true a note as it is high and clear. We hope it will be widely circulated. Lend your copies.

The first of the great congresses to be held in connection with the World's Fair—the World's Congress of Women—has passed, and a most noteworthy event it was. A brief account of it will be found in our "Chicago Letter," but it was worthy of many times the amount of space we are able to give it. It was estimated that it called together fully ten thousand women. And such women! The ablest representatives of their sex in every line of thought and work, not only from all sections of this country, but from every important European country, and many others, were there. And the range of topics they discussed, and the dignity, intelligence, and mastery they brought to their discussions, were impressive in the highest degree. This Congress marks the date from which woman is to have a leadership in the intelligence, the reforms, and all the higher progress of the world, such as up to a very recent day has not even been dreamed of. The women of all nations ought to be proud, and the men of all nations ought to be noble enough to be not less proud, of the World's Congress of Women of 1893.

One of the reasons for gratification over the great success of this Women's Congress lies in the fact that it was the *first* of the great congresses to be held in connection with the World's Fair. It shows the possibilities that are in the congress idea; it has convinced many, doubtless, that people will attend congresses even when the attractions of the Fair are drawing in another direction; and it sets a lofty standard for the congresses of other kinds that are to come later.

Our English Unitarian brethren have recently taken steps to establish a "Ministers' Institute," to be held in Oxford, annually, except in the "National Conference year." The preliminary meeting at which this action was taken was held in Oxford in April.

Two or three months ago we spoke of the attempt that was being made in London to get an order passed by the School Board making it obligatory upon all teachers in the public schools of that city to teach the doctrines of the trinity and the deity of Christ. It seemed at the time of our writing that the effort was certain to fail. But since then it has been pushed with such persistency and determination by the orthodox party, that, notwithstanding the protests of the Unitarians and of multitudes of nonconformists and others in London and throughout the kingdom, there seems to be grave danger that the measure will carry. This seems almost incredible. We had fancied that the possibility of such a backward step had long gone by. But we were mistaken. Our false security shows how easily we fall into an unfounded optimism, and how little we know of the real religious beliefs and prejudices of the people even in our most enlightened communities.

Dr. Lyman Abbott says many brave things. But we have seen nothing braver from him than a recent editorial in the *Christian Union*, in which he not only affirms the doctrine of probation after death, but stoutly declares the denial of that doctrine to be a serious and dangerous heresy. This is turning the tables on his orthodox brethren with a vengeance. The following is a part of what he says: —

The doctrine that Christ's redemptive work ends for every man at death, or, in

more popular phraseology, that there is no probation after death, is a dangerous heresy. Any doctrine different from that commonly received by the Christian Church is a heresy. The doctrine that there is no probation after death differs from that commonly held in the Christian Church. Some heresies are Scriptural, others unscriptural: some heresies are innocent, others dangerous. The heresy that there is no probation after death is both unscriptural and dangerous.

We call this heresy a dangerous heresy because it limits the love of God; makes the mystery of life and death more mysterious; attributes to the Eternal Father a pity for mankind less than that with which he has endowed his children; substitutes fear for hope as the motive for Christian activity; broods despair in human hearts, and lays on loving souls a heavier burden than they can bear.

We are willing to fellowship heretics who deny the Catholic faith of the Christian Church, and limit the grace and love of God to a comparatively limited few out of unnumbered myriads, and to a brief instant of time out of the countless æons of eternity; but we are not willing to embrace their heresy or to join with them in disfellowshipping those who hold the larger faith and hope of the Gospel.

We are in receipt of a pamphlet from one of our Unitarian churches, which contains a copy of a "Bond of Union" recently adopted by that society. It is as follows: "This society has for its aim the promotion of goodness, the pursuit of truth, the exercise of love. It welcomes to its fellowship all who may wish to join it." We cannot but ask ourselves if this is really an honest statement of the aim of the society. No doubt the society intends it to be. But does it contain no *suppressio veri* such as the society itself would be the first to condemn if seen in an orthodox church? For is the aim of the society only the promotion of "goodness, the pursuit of truth and the exercise of love"? Was it not organized also for purposes of worship? Does it not plan all the year round for worship, and meet every Sunday for worship? And is it not the constant aim of its preaching, of the religious literature that it circulates, and of its Sunday-school instruction, to help old and young to realize their relations and obligations to God? Then why does it suppress this when it publishes a statement of its aim? It calls this making its spirit "undogmatic." But is not absolute truth of first importance? Moreover, what can be more undogmatic than true worship? What word in the language is less dogmatic than the great word God, into which all the ages have been busy pouring their wealth of meaning? And what spirit can be less dogmatic than that which confesses our relation to the Infinite Life and Love in whom we live and move and have our being? This Bond of Union, from which all confession of man's relation to God is so carefully shut out, is declared to be "in line with the advancing thought of the day." Is, then, religious thought in our time really moving toward excision, impoverishment, limitation, unwillingness to acknowledge man's relation to the Unseen and the Eternal? And would such movement, if it existed, be "advance"? We are glad to see that this Bond of Union, so rich and excellent on its human side, but so impoverished and misleading on its divine side, is followed in the pamphlet by an article which strongly asserts that the church which has adopted the bond is "God's church," and that every human being is "God's child." This partly makes good the defect of the bond, and prevents readers from being greatly misled.

The popular cry to-day is for religious "breadth." A need quite as great is for religious *depth*. Dr. Thomas L. Eliot, in the *Pacific Unitarian*, tells of an earnest English churchman who, in answer to another speaking of the world's need for a broad Church, replied, "Yes; but we need even more a *deep* Church." Religion is like a river: great breadth is only too apt to be accompanied by corresponding shallowness. But shallowness is fatal alike in rivers and religions. A shallow river is able to bear on its bosom no rich commerce for the physical benefit of man. A shallow river dries up when summer droughts come, and breeds fevers and death. So a shallow religion can bear on its bosom no rich freightage for man's spiritual needs, but spreads about itself the death of pride, self-satisfaction, Phariseeism, contentment with the husks of the superficial, the external, the unreal. Far better have a narrower religion, if necessary, so it may be deeper,—as men confine

wide rivers within nearer banks to give them deeper flow and greater power and usefulness. One of the great problems given us to solve as Unitarians is, Can we make our religion both broad and deep? for deep our religion must be,—deep as sorrow, deep as the breaking heart, deep as death, deep as duty at its sacredest, deep as life at its fullest tide, deep as God, deep as the soul's profoundest experiences and needs, or else it cannot satisfy us long; it will fail us when our want is sorest, and the world will rightly reject it as a mockery and an empty thing. Says Dr. Eliot, "Our denomination has done and is still doing a useful work of the intellect. It has vindicated a broad religion. It has asserted from watch-towers and battle-fields the rights of reason, the 'liberty that makes every man free,' the charter of an open soul before an open universe. We have gained the victory of a broad church and a broad creed. Now let us have a church of the spirit that *'searcheth the deep things of God.'*"

The death of General S. C. Armstrong, May 11, takes from his labors one of the real heroes of the century, a man who laid down his life for the least of his brethren. His rare combination of qualities, his courage, insight, gentleness, and faith, enabled him to conceive and execute an original work for the elevation of the negro and the Indian. His death is a great call to the supporters of Hampton, for many are needed where this one stood.

A striking portrait of Dr. James Martineau, the greatest living exponent of Unitarian thought, will be found in our publisher's department at the end of this number. We propose to continue the publication of these excellent reproductions of famous Unitarian leaders, giving one each month.

Time is full of nature, it is full of humanity, it is full of the divine beneficence, the eternal goodness, new every morning, fresh every evening, ministering with unfailing bounty to our bodies, minds, and souls.—*John W. Chadwick.*

I am in earnest, I will not excuse, I will not retreat a single inch, and I will be heard.—*Garrison in the first number of the Liberator.*

Departments.

SUNDAY-SCHOOLS.

In the midst of discussions as to the place which the Bible should hold in Sunday-school study at the present time, it is well enough to recall two or three facts. There must henceforth be a great many sidelights thrown upon the Bible as it is intelligently examined. To know nothing but the Bible is not to know the Bible. More and more we see it is a mine to be worked rather than an idol to be worshipped. The study of it will increase along wider and more thorough lines. It will be presented to pupils as a history of the growth of a special people in religion and morals. It will furnish hereafter, as it has heretofore, sentences that the memory will cherish and which will serve as shapers of character. It will implant in early youth by this teaching, rare psalms and beautiful passages full of hope and comfort when adult life is cast amidst struggles. As it receives illumination from other sources, so in turn it will more steadily cast into life its inspiration and interpreting power; it will give where it receives. Not less, but more, will the learner turn to the Gospels to find out what real Christianity is. It is in the Bible that the student must search to find the beginnings of this great faith which is spreading over the world and coloring civilization; and to it will teachers turn for those assertions of immortality which are the most vivid in all sacred literature. What is chiefly needed is a reform of unfortunate methods. The misuse of the Bible has been constant and continuous for centuries past. But the higher and nobler criticism, the more scientific study of the books and their contents, the more sympathetic approach upon the spirit of the Bible,— all this will tend to give us a larger and more profitable use of the Hebrew and Christian scriptures.

We have a great deal of sympathy for the overcrowded teacher. We mean that individual, man or woman, young or old, who has kindly consented to take a class in the Sunday-school. She (the majority of teachers being women, we will say "she") is busy through the week, engrossed with matters which are of first importance and cannot be laid aside. She is not equipped with a library, and has not been trained in habits of investigation. Her facilities for accumulating information on any given topic are limited. It is expected that such a one will appear before a class of bright boys or girls, and compete in the treatment of a stated lesson with the skilled public teachers.

She is expected to know everything about the topic, and to be in a condition of mind and body whereby she is enabled to impart that information in an interesting way. This is rather unjust, especially, as is so frequently the case, there may have been no teachers' meetings, and the teacher must rely wholly upon her own resources. What can we say to encourage such a person? Our first advice would be, that she should demand of the minister or superintendent some help somewhere along the week. There ought also to be a good reference library in Sunday-schools for the teachers' use. There ought also to be put into the aforesaid teacher's hands the right kind of text-book, after due consultation, a manual calculated to be of genuine aid to the pupil and teacher. But, aside from those helps outside, we advise the overcrowded teachers to put the subject in mind on Monday morning, and at intervals here and there, at every opportunity, pick up illustrations, and so draw together something of a nucleus for the coming Sunday's instruction. Let such a teacher stir up the pupils to all the questioning possible, and so get the subject away out of its fetters into light and liberty of treatment.

There are tides in Sunday-schools. I wish I could thoroughly describe the tidal laws that govern the varying moods and fortunes of Sunday-school existence, but they are mysteries. Sometimes with all the best efforts of the minister and superintendent, the work goes wrong. The results are unsatisfying. A kind of lethargy rests upon affairs, and the attendance diminishes. At other times without much effort everything blooms and sings. Children seem glad to come whether there is anything to draw them or not. It is the same way in class work. One Sunday the children will be bright and responsive, and another Sunday they grow as dull and heavy as lead. The chief consolation is that this is true of most human life. There is a kind of temperament condition attached to almost everything. The only way for a wise person is to "hold in and hold on and hold out." There are tides to the ocean, there are changes in weather, there are seasons, and we must look upon a Sunday-school as we would look upon an individual. An individual has his times of elation and depression, of activity and rest. Just wait until the tide has sufficiently rolled out, and then you will rejoice as interest returns and everything awakens to new life with the incoming currents.

A committee has been appointed by the Boston Unitarian Sunday School Union to confer with the Unitarian Sunday School Society as to the inaugurating of normal classes for the instruction of teachers. This is a most worthy movement, and I hope something will come out of it.

Every Other Sunday will close its eighth volume with the twenty-second number, on July 2. The subscription list has largely increased the past year, and the little paper is doing a great deal of missionary work by the help of the "Paper Fund."

A series of monthly leaflets on "Acts, or the Early Days of Christianity," will be prepared by Rev. W. W. Fenn, for the Unitarian Sunday School Society, to be published during the next current school year, beginning with September. This set of lessons will surely prove very popular. The author and the subject both attract.

EDWARD A. HORTON.

GUILDS.

THE USE OF TEMPTATION.

Read before the Guild of the Good Shepherd, Reading, Mass., April 10, 1892, by Miss Mabel Hunter.

The use of temptation is to show us the weak parts of our character, so that we may know them, and, by knowing them, be able to correct them.

Every one has the temptation to do wrong come to them. It does not always come in the same way, and it comes to some more than it does to others. When it comes, if we hesitate and argue with our conscience, we are almost sure to yield to it. We often think, when we are tempted to do wrong in little things, that we will do it this time, but next time we will do right; but the next time comes, and we yield to it again. Yielding to the little temptations makes it more difficult to resist the greater ones.

Persons using strong drink and tobacco think, when they begin the habit, that they can leave it off at any time, but the longer they indulge in it, the harder it is to do so, and, unless they are possessed of strong wills, they seldom do.

It is the same in other things. If we would decide immediately to do the right at any cost, and leave the wrong alone, we should probably succeed.

Every time we resist temptation, we gain a victory over the evil in us, and it strengthens our character.

The things in life that are enjoyed the most are those obtained by hard work and earnest efforts.

There would be no credit or satisfaction in doing right if we had no temptation to do wrong. If we should make no endeavor to resist temptation, we would soon lose our self-respect and confidence and the respect of others for us.

Mrs. Margaret Bottome, the President of the Society of King's Daughters and Sons, says, "We pray, 'Lead me not into temptation,' It does not mean that God will not lead you where you cannot be tempted, for character can be made in no other way than by temptation. The stronger the power of temptation, the stronger character you will be. The people in the world that are doing grand work for humanity are people who have known the power of temptation." When we know in what ways we are most tempted, we cannot be too careful in watching over ourselves.

A business meeting of the National Guild Alliance was held in the American Unitarian Association building, Boston, on May 6, at three o'clock. The arrangement for the anniversary meeting was left with the officers of the Alliance. It was announced that there are sixty-two guilds in the denomination, of which only forty-four are in the general organization. Probably there are even more that have not joined.

Rev. H. T. Secrist, of Milwaukee, Wis., writes that the "Emerson Guild" has been formed in his church. The motto is suggestive: —

"So nigh is grandeur to our dust,
So near is God to man,
When duty whispers low, 'Thou must,'
The youth replies, 'I can.'"

The guild at Chelmsford, Mass., is to press right on into the summer months—a fact which shows well for the vitality of the organization. We notice the following among the subjects set apart for the Sunday evening meetings: "Failures in Life," "What is Fate?" "In Honor of our Dead," "How to Spend Sunday," "The Boy is Father of the Man."

The National Guild Alliance will hold its annual business meeting in Room 10, American Unitarian Association building, May 31, at two o'clock. All guilds are invited to be represented on that occasion. Reports of committees will be given, and the election of officers will occur. Each guild is represented by the minister and two delegates. The annual public meeting will be held at three o'clock in Channing Hall. Rev. B. R. Bulkeley will preside. Addresses will be made by Rev. John Cuckson, Rev. Thomas J. Van Ness, Rev. Charles G. Ames, and Rev. George W. Cooke. Miss Kate L. Brown will tell about the work. Mrs. A. J. Culp and Miss Frances Merrill will speak of junior guilds. We request the guilds to send large delegations. All are invited.

B. R. Bulkeley.

UNITY CLUBS.

It is greatly important that young people should be interested in the work of our churches. New blood, fresh courage, are always needed. The church is too apt to become a place for the old only, for those whose thoughts are matured, whose beliefs are fixed. Too frequently one sees a church with only here and there a young person in it. The preaching is beyond them, too intellectual, deficient in sentiment and emotion, too much out of touch with ordinary life and its practical interests.

Such a church cannot be fully alive. Its life is little else than a lingering death. The church that is alive, that is quickened with new purposes and an eager, onward-looking spirit, must have young people in it. When they are in they should be recognized, have a place in its deliberations, and have an influence upon its methods. It is not well that they should be made too prominent or deferred to unnecessarily; and they should not form a coterie by themselves. It is important that old and young should work together, side by side. The old need the courage and enthusiasm of youth; and the young need the judgment and wisdom of age.

In order to interest the young the sermon should be fitted to their needs. It should be such as they can comprehend. This applies more to manner than subject, for here the profoundest subjects can be dealt with in a way to make them intelligible. The subjects need not be commonplace, and the treatment need not be superficial in order that the young may be interested. The use of simple and direct language, the avoidance of technical and abstract theology, and the use of pertinent illustrations will enable the preacher to interest young people of average intelligence. We believe most preachers of intellectual earnestness and a studious purpose will gain in power and effectiveness by trying to interest the young, and by the endeavor to make what they say comprehended by them.

For interesting the young nothing is so important as giving them something to do. If they have a place in the work of the church, some responsibility for its success, they will take an interest in it which cannot be secured in any other way. This is the advantage of the Unity Club, the Guild, the Lend-a-hand Club, and all similar organizations, that they directly interest the young people in work they can understand and fully appreciate. Such organizations in connection with the church are of great importance because they enlist the sympathies and convictions of the young, bring them together for some noble purpose, and give them a sense of responsibility.

Organizations specially designed for young people are of much value for this reason. They feel timid and inexperienced, they are shy and confused in the presence of older and wiser people. In the company of their companions they can say out their own thoughts without fear, and with a feeling that they will be received with sympathy and approbation. This helps them to free utterance, and to giving shape to their own thoughts. When we try to say what we know we deliberate upon it, find what we really do think, and are stimulated to find out more fully what the subject in hand means to us.

There is danger that the young may too exclusively associate with each other, that in this way conceit and a forward spirit and shallowness may be developed. Let the young people's meetings, of whatever kind, be a church meeting, open to the more sympathetic older people, open to the minister, and in that way find its corrective, its sincere criticism, and its touch with older and wiser interests.

The danger from age lines, from bringing the young and inexperienced to act wholly by themselves, may be most effectively avoided by drawing the young into the church itself. What is greatly needed in most of our churches is the intimate and sympathetic associations of the young with all their work. They should be members and have the privileges and responsibilities of membership. The church needs a constituency of those who believe in its work and are ready to stand by it to the end. To this end the church must enlist their sympathies, bind them to it by deep emotional attachments, and cement the union by giving them ideals which command their enthusiastic approval and acceptance. Membership means little if it does not lay hold upon the imagination, if it does not satisfy a need and create a warm attachment. The church which is a home to a young person, which he feels for somewhat as he does for his mother, is sure of his fidelity and persistent effort in its behalf. Such attachment can be secured without resort to ecclesiasticism or undue influence over the intellect. When the church has a mother's heart for the young, wins them by warmth of affection, they will respond with eager appreciation of her effort. In the past we have too little felt our duty toward the young in giving them ideals that win and hold them, and in sorrounding them by great sentiments and the closest sympathies. We are doing better now, but not so well as we might. We are afraid of going too far or of adopting methods of other people. We are not to impose ourselves on the young by closing up their minds to the free search for truth; but we are to win them by sympathy and a true direction given to their moral and spiritual growth.

George W. Cooke.

UNIVERSALIST NOTES.

This is the season when the more strenuous activities of our churches begin to lag a little from the stress of weather which affects us all at the summer solstice, so that news of the churches, so far as that can be specified in items or generalized out of the same, is slender and unimportant. But perhaps that is a good sign in ecclesiastical affairs, as it is sometimes held to be in the secularities of life. I have a friend, a devoted reader of newspapers, who, when his wife asks him, after he has run over his morning paper, "What is the news?" is wont to reply, "No news, thank heaven!" No news is often the best news. It means in our churches steady, quiet, day-unto-day and week-unto-week work for the kingdom, out of which come the noblest results. The idea is obtaining far too strong a hold in the minds of the average minister and the average layman, too, that not much is being accomplished in church work unless it is of a sort which can be paragraphed in the newspapers and celebrated in editorials. It is an error of the times in which we live to measure performance by publicity and effect upon the public mind; and grave injustice is thereby done to the very best achievements of the very best men and women.

So, while the spring months have not afforded any striking items of church news, all the reports which come in from the parishes indicate healthy activity and industry. Our churches are busy in the steady toil of organized effort. The old methods are followed with persistency and zeal, and new ones are constantly winning approval. It is evident that our clergy are alive to the new thoughts and kindling with the new spirit which is constantly being poured into the religious life of the world. One sees many cheering signs of progress. The value of organization and of administration is becoming more widely recognized. One after another our leading churches are putting "assistants" at work to supplement the efforts of their pastors. The clubs, guilds, unions, and circles multiply in the parishes. The conventions see the need of more help. The philanthropies gain larger recognition. Without revolutionary reforms our churches are broadening their policy to the needs of the times.

I cannot see that we are a whit behind our sister denominations in the rate at which we are remodelling our machinery to fit the age we live in. Of course, much of our

machinery is out of date and needs replacing. The same is true of a good deal in our policy, especially that which is marked out by some of our official bodies. But this is true of every church as it is of every organized body under the sun. So our lot is not unusual.

We have been having a slight debate such as periodically comes to all churches. It was about a phrase. Somebody, in a venturesome moment or an unguarded one, formulated the phrase "the New Universalism." Of course, many of the brethren liked it and talked about it and told what they conceived it to be. A good many others disliked it, were troubled by it, and began to deny the existence of any such thing. It seems too evident for disputation that there is not only such a thing as the "New Universalism," but several kinds of it; and about the only matter over which there can be any serious difference of opinion is as to the contents of the expression. As usual, when new thought is formulating, it is easier to show what it excludes than what it includes. If a "consensus" of denominational thought were taken to-day, it would probably disappoint both our extreme conservatives and our extreme radicals. The great body of our clergy and people, while they have given due heed to the thought of the times, both in philosophy and criticism, have done their thinking temperately and coolly, and have not yet been swept away by any of the freshets of theological nihilism which are so commonly mistaken for the rising tides of the coming truth. Unitarians themselves are hardly more intractable independents than Universalists, who resent with equal emphasis attempts to stampede them into heresy or to imprison them in traditionalism.

JOHN COLEMAN ADAMS.

Brooklyn, N.Y.

TEMPERANCE NOTES.

The Unitarian Temperance Society will hold a public meeting on June 2, at 7.30 o'clock in Arlington Street Church, Boston. The principal address will be given by Mrs. Laura Ormiston Chant, of England.

A little book has recently appeared from the pen of Mrs. Helen Campbell, entitled "Some Passages in the Practice of Dr. Martha Scarborough." It is a book written with a purpose, as are all those from this author's hand. In this the purpose is to call attention to the intimate relation existing between the problem of good food and that of intemperance. The idea is worked out in the form of a story. Simply expressed it is somewhat as follows: —

Many a man's and many a woman's health is undermined by excessive tea-drinking, and by living upon pies and doughnuts and highly seasoned food, or by eating food fried or spoiled in the cooking. Many a child's constitution is wrecked by similar causes.

They become nervous and irritable. Or, perhaps, a craving for stimulants is thus awakened. Excessive meat-eating, the writer claims, may cause or aggravate such an appetite. Inherited tendencies may thus be aroused. Many cases of intemperance may be traced to this cause.

If this is true, the reverse process, that is from a diseased condition to that of health, from intemperance to sobriety, may be thought reasonable. Good food, well cooked, especially a diet of grains, fruit, vegetables, may be expected so to build up the system and so recruit the master powers that morbid appetites will be quieted and habits of drinking overcome. The author believes the drink appetite to be a form of disease, to be treated by the physician.

The treatment, however, is not to be medicine, but "new methods of living"—a "food doctor" is the kind of physician required. "Nature offers natural means of her own for any and every disease,—air, sunshine, sleep, and food being able nine times out of ten to cure, while their joint forces, understandingly used from the beginning of life, guarantee a manhood and womanhood not yet believed possible for the world, but a possession that will be the natural life of that better future of which we dream, for which we labor, and which is God's own meaning for us all." [Quoted from "Alcoholic Inebriety," by Dr. Parrish.]

One of the characters in this book says: "The wives of drinking men among the poor, if they were taught wholesome, savory cookery, would find their number diminishing day by day. I don't wonder the men drink. Housed in dens, the most of them where no man would dream of keeping a decent horse, and packed into them like so many herrings, many a one has told me he waked up with the feeling of an iron band screwed about his head, and ran for his 'sup of whiskey to take away the goneness.' A bit of beef or pork, fried to a crisp, baker's bread rank with alum, and tea no less rank, boiled in a tin pot, that with a cabbage now and then, is their notion of diet. Till they are taught better, there is small hope for them. My propaganda would come from the kitchen."

I am reminded by this book of Mrs. Campbell's of another called "A New View of the Temperance Question," by Edwin Reed. The purpose of this is the same, to emphasize the importance of food in the solution

of the temperance problem. "Who could have anticipated," asks the writer, "that the greatest philanthropic enterprise of this age would concern itself with what men drink, and give no attention to the subject of food? As well construct a grammar on nouns, and leave out of it all reference to verbs." Later on Mr. Reed says, after reviewing all the current methods of temperance reform, and finding them inadequate, "Cheap, abundant, wholesome food for all, this is the remedy." That the country may have such, he demands, first, the repeal of all laws that tend in any degree or on any pretext to enhance market prices; second, the improvement of processes of agriculture throughout the world. On temperance grounds, for the sake of health and better working powers, he would call for an eight-hour law, and would insure to every workingman one day in seven for rest. Then he would establish chop-houses for the people, like those so successful in Toronto, and of which perhaps, our New England Kitchen, in Boston, is a good example,—places where "food of good quality and variety, well cooked, palatable and nutritious, can be furnished wholesale and retail, at far less cost than by the wasteful and dangerous methods now too often in vogue in individual houses."

This is certainly very suggestive. Let me give one or two concluding sentences from the same source. "It is obvious that the intemperate habit or (what is the root of it) the insatiable craving for stimulants in the world is a disease, and it should be treated as such. . . . It is evident, also, that whatever may be the circumstances under which the first intemperate acts are committed, the habit formed by repetition of those acts is, without exception, the direct or indirect result of insufficiency of food. Probably in nine cases out of ten, as the world exists, this is due to impoverishment, for which society at large is mostly responsible. With the masses of mankind the standard of living is too low. The body is not properly nourished. The appetite is forced to expend itself in artificial stimulation."

Total abstinence is wise and safe, both for one's own sake and for the sake of influencing others. Legislation may do a great deal to remove temptation, by closing the saloons and restricting or prohibiting the sale of alcoholic beverages. Moral suasion is always to be depended upon for the spread of temperance principles. But back of all these forces and methods is the need of certain general conditions in the life of the people, conditions both physical and spiritual, of which this question of food is an example. Happier and healthier homes, a more practical education, such as industrial schools propose, larger opportunities of enjoyment and work, and, in general, whatever answers to the natural and healthy requirements of a human being,—such are some of the conditions upon which the final solution of the temperance problem depends.

"A World's Temperance Congress, to be composed of representatives of all temperance and religious bodies from or among all nationalities in sympathy with the temperance reform, has been called by the World's Temperance Congress Committee, appointed by the Board of Managers of the National Temperance Society, to meet in the city of Chicago on Monday, June 5, 1893.

"It is expected that the Congress will continue during three days. Papers have been invited from a large number of gifted and able writers in the various countries, men and women, and many acceptances have been already received.

"The Congress will be held with the co-operation of the General Committee of the World's Congress Auxiliary on Temperance Congresses, of which Archbishop John Ireland is chairman. It promises to be important and historic beyond any convocation in the interest of the temperance reform ever held."—*Temperance Advocate.*

CHRISTOPHER R. ELIOT.

WOMAN'S WORD AND WORK.

The annual meeting of the New York League of Unitarian Women was held in Yonkers, on Friday, May 5, at 11 A.M., Mrs. R. H. Davis acting as president in the absence of Mrs. Chadwick. The report of the secretary was read and approved, also the report of the treasurer.

Reports were then read from all the local branches, and each had a cheerful account of work accomplished, with hopes and plans for wider usefulness next year.

Following these reports came the election of officers, resulting as follows: *President*, Mrs. J. W. Chadwick; *Vice-Presidents*, Mrs. J. H. Morse, Mrs. R. H. Davis, Mrs. J. D. Smillie, Mrs. T. J. Mumford, Mrs. D. W. Pond, Mrs. C. T. Catlin; *Recording Secretary*, Miss E. C. Dow; *Corresponding Secretary*, Mrs. F. W. Hooper; *Treasurer*, Mrs. C. C. Knowlton.

After the election of officers, the meeting adjourned for luncheon and a delightful social gathering.

The afternoon session was called to order at half-past two, Mrs. T. J. Mumford in the chair.

The report of the secretary was read and approved.

The subject for the day was "Sunday Observances."

I. How should young people be trained to observe the day?

II. Open libraries and museums.

III. Should children be allowed to attend other than Unitarian churches and Sunday-schools?

The first speaker was Miss Nathalie Vidaud, of Yonkers, who treated the first topic.

"'Sunday observances' means whatever tends to the giving to Sunday a distinctively religious character—church, Sunday-school, religious reading—how shall our children be trained to these things?

"First of all by doing it. If parents are lukewarm, faint-hearted, vacillating, critical, in their religious duties, what can be expected of the children? Make it your first duty to formulate a policy, ideal, unattainable in its entire fulfilment perhaps, but still high enough in tone to insure aspiration, broad enough to recognize the good outside, elastic enough to insure adaptation to individual needs, and then carry it out unswervingly. Water cannot rise higher than its own level, and few young people develop an interest in spiritual life and religious duties in an atmosphere of indifference. Never too early can the impression be made of individual responsibility in the religious life of the community. Begin with the Sunday-school, and part of the church service as soon as possible, to secure, not a better training than you can give at home, but a community of interest and an expression of the social instinct that are lost in seclusion; an interchange of the simplest ideas, and a feeling of responsibility as a member of a body cannot be gained too early. We shall have faithfully mirrored in our young people the fidelity, the intelligence, the cheerful observance of religious duties, the personal responsibility in church work that the parents show,—sometimes more, happily for the church life; sometimes less; but, in the main, we gather grapes of vines and thorns of thistles."

The second speaker was Miss Helen M. Clarkson, of Wilmington, Del. Her subject was "Open Libraries and Museums."

"Education is the organizing and initiating agency of our present, and the salvation of our future, to be cherished for its possibilities in begetting and feeding an interest in higher things, which but for it would never have been awakened. That our public libraries and museums of art have done much to foster an appreciation of growth is indisputable. The most formidable obstacle to introducing the leaven of learning into the lump of humanity is a very practical one. They who most need the quickening impulse are also they who have the least time in which to absorb anything beyond a dull and narrow devotion to work. Whatever the employment it consumes the shining opportunities of the entire twenty-four, and leaves but little freshness of spirit for anything else, which, in the light of philosophy and experience, we know is as it should be. Work is elemental, an indispensable attribute to our present state of existence; hard work is a tonic, an admirable stimulant to pleasure and recreation. We are not quarrelling with organic, primal causes, but with arbitrary, self-imposed conditions.

"I have said that the golden opportunities of the entire twenty-four were consecrated to this presiding genius of our living—labor; but not of every twenty-four. One day out of each seven is, by consent of custom, tradition, and theology, denied all work. Moreover, it is essential. Rest, like work, is an organic part of our existence. Two facts stare us in the face: first, the demand of our busiest people for education; and, second, the one day spared from our seven when even the veriest drudge is free to spend his precious twenty-four hours as he may choose. Was there ever such gracious opportunity? The uninterrupted chance from sunrise to sunset to sow broadcast, not alone the seed of what a small proportion of us may believe to be the highest theological thought, but the more fruitful seed of all the generous and enduring truths concerning the struggles, progress, and achievements of an entire universe toiling toward its dimly seen but assuredly divine goal. My plea is therefore for an observance of Sunday that in the broadest, highest, and deepest sense shall be more holy, a plea that asks not alone the opening, but the popularizing of libraries, museums, and all else that will serve to glorify a day that is God-granted in its truest interpretation. For many years have the doors of the Christian Sabbath been closed upon these possibilities. Would it be wise to insist upon a very natural inference, namely, that this shutting out, has, in the light of existing results, been proved a failure? that the crying needs of our humanity have been neither satisfied nor removed by such a negative policy? I think not; for whatever lack or defect there may be in our present Sunday habits, our debt to it as a means, as a formative process of nature's own, must always remain immeasurable. . . . It has bettered and brightened the world, and has 'planted the standard of humanity some furlongs forward into chaos.'"

Mrs. Sophia Mapes Tolles treated the third topic, and earnestly urged parents *not* to allow their children to attend other than Unitarian Sunday-schools.

Mrs. Morse said a few words in regard to

Sunday Observances, advocating a pleasant, restful day, and illustrated her ideas by giving her experience with her children. After singing a hymn and repeating the Lord's Prayer, the meeting adjourned.

M. H. H.

LITERARY NOTES.

"Regni Evangelium: a Survey of the Teaching of Jesus Christ." By Edwin P. Barrow. London: Williams & Norgate.—We do not remember to have seen the name of this writer before, but we have read his book with unusual interest. He has given to the public a remarkably fresh, independent, and suggestive study of the life and teachings of the great prophet of Nazareth. His book shows him to be a careful student of much of the best that has been written by others on this important subject; but this has not prevented him from investigating and thinking for himself. It is not too much to say that he has made, in some real sense, an original contribution to a more rational, intelligent, and reverent understanding of the Gospels.

"Ideal Suggestion through Mental Photography: a Restorative System for Home and Family Use, preceded by a Study of the Laws of Healing." By Henry Wood. Boston: Lee & Shepard. $1.25.—This book, written by one who, in preceding works, has proved himself a fresh and helpful religious teacher, pursues a course of thought similar to those which we find in many works on "Christian Science" or "Mental Healing," though with more sobriety and spiritual insight. A few such sentences as the following give its central idea: "In the human physical organism thought is at work, like a carpenter in a house, either building up or pulling down. The soul's real world is that which is built of its thoughts, mental states, imaginations. . . . Disease is only a mental spectre, but it constantly inclines to bring forth an outward and visible progeny. . . . It has only that power with which traditional theories, beliefs, and fears have crowned it. . . . Every discovery of a new malign bacterium, or disease-germ, adds one more weight to the burden of apprehension that is oppressing humanity. A positively developed spiritual nature is invulnerable to any 'evil' thing known in the whole universe of God." In the first half of the book these thoughts are elaborated. In the second half we are given "practical directions for ideal suggestions"; that is to say, we are given rules for such private meditations as the author believes will help us to insight into truth, to concentration, steadiness, and power of will, to a triumph of the spirit over the body, to a realization of oneness with God. The book is one of deep earnestness and profound intensity of conviction, and will well repay perusal, even if one is not able to accept all its conclusions.

"Bible Studies" (Readings in the early books of the Old Testament, with familiar comment, given in 1878–79), by Henry Ward Beecher. New York: Fords, Howard & Hulbert. $1.50.—We have here twenty-three expository talks on the most interesting characters and themes of the first eight books of the Bible, by one of the freshest, freest, and most fruitful minds that the modern world has produced. It is hardly necessary to say that the book lacks much of being abreast with the best Biblical scholarship; and yet, for a work produced fourteen or fifteen years ago, and by one who never quite broke with Orthodoxy, it is singularly rationalistic and advanced. That it is nobly ethical and everywhere interesting, is a matter of course.

"The Dawning Day," by John Hamlin Dewey, M.D.; paper, 30 cents; published by E. C. L. Dewey, New York, and "A Modern Catechism," by Ursula N. Gestefeld, published by Lovell, Gestefeld & Co., Chicago, are small works giving concise statements of the leading principles of that new religious faith that is rapidly appearing in our day under the various names of "Christian Theosophy," "Christian Science," etc. This faith is an intensely earnest, even if not a wholly intelligent effort to develop a form of Christianity at once more reasonable and more spiritual than that which is current in society. We should not be very far wrong if we described it as a mixture of liberal Christianity and theosophy, or as Unitarianism built upon the basis of an extreme and mystical idealism. As a revolt (for such it clearly is) against, on the one hand, the scientific materialism, and on the other the theological dogmatism and formalism of our time, it is certainly very suggestive and worthy of attention.

"Prayer," by George H. Dure, D.D. 25 cents.—This excellent little work is No. XI. in the "Manuals of Faith and Duty" series, edited by Rev. J. S. Cantwell, D.D., and published by the Universalist Publishing House, Boston. In eleven short but well thought out and well written chapters, Dr. Dure deals with God in Nature, God in Consciousness, Personality and what it Teaches, Faith in Prayer and its Foundations, The Way of the Spirit, The Child's Way, The Relations of Prayer and Character, The Power of Prayer, Jesus and Prayer. We do not know where else to turn for so helpful a treatment of this important subject within the same compass.

"Tools and the Man: or, Property and Industry under the Christian Law," by Washington Gladden. Houghton, Mifflin & Co. $1.25. In this book Dr. Gladden

covers much the same ground as in his former work, "Applied Christianity"; but it is none the worse for that, for the subjects treated are living, and must be discussed over and over and from many sides. The titles of his chapters are, The Christianization of Society, Economics and Christian Ethics, Property in Land, Property in General, The Labor Question, The Collapse of Competition, Co-operation the Logic of Christianity, The Reorganization of Industry, Scientific Socialism, Christian Socialism. The author feels deeply the wrong and the danger that lie in the growing alienation between the rich and the poor; sympathizes profoundly with labor in its feeling that it ought to have a larger share in the wealth that it creates; believes the law of competition, as a basis for the industrial system, to be not only un-Christian and unhuman in spirit, but dangerous to the permanency of society; is convinced that industry must be reorganized on some sort of co-operative basis, though he does not quite know what; thinks he sees much good in socialism, but is equally sure that he sees evil and danger in it. The book will be found mainly valuable in helping its readers to see that the industrial problem of our time is very complicated, that hasty solutions of it are no solutions, that what is most needed is patience, time, intelligent study, intelligent experiment, and, above all, a conciliatory and Christian spirit in capitalists, masters, and men. The chapters of the book were given as a series of lectures, last November and December, in the Meadville Theological School, in connection with the Adin Ballou Lectureship of Practical Sociology.

"McQuaker Lectures." Second Series. London: British and Foreign Unitarian Association. Five years ago there died in Glasgow, Scotland, an ardent Unitarian named William McQuaker, who left by will a fund to be used for the promulgation of Unitarianism in his native land, the fund to be administered by the British and Foreign Unitarian Association. Through that fund a regular missionary preacher is kept in the field sowing the seed of the new faith, which, in the past, has not been much known in Scotland. Through the same fund, also, special lectures are given from time to time by distinguished Unitarians of England. The small volume before us consists of three such special lectures delivered a few months ago in the university cities of Aberdeen, Edinburgh, and Glasgow, by Rev. Philip H. Wicksteed of London, Prof. J. E. Carpenter of Oxford, and Rev. John Page Hopps of London. The first lecture is upon "Old and New Conceptions of the Structure and Chronology of the Old Testament; the second upon "The Jesus of the Gospels and the Jesus of History"; and the third upon "Incarnations of God." It is hardly necessary to say that all three are able and scholarly. The printed book ought to be a valuable missionary agency.

"Christianity and the Roman Empire." By W. E. Addis of Baliol College, Oxford. Price, 3*s.* 6*d.*—This work is the first of a series of "Manuals of Early Christianity," to be published by the Unitarian Sunday School Association of London, England. The scope of the book (which contains 230 pages) will be best seen if we give the title of its chapters, to wit: The Roman Empire; The Christian Mission; The Legal Position of Christianity, and the Persecutions; The Learned Defence of Christianity; Changed Aspects of Christianity; The Attempt to make Christianity an Intellectual System; The Rise of the Catholic Church; Impending Triumph of the Mixed System. The first three centuries form the crucial period in Christian history. We know of no study of this period at once so clear, so concise, so interesting, and so thoroughly abreast with the best scholarship as this manual of Mr. Addis.

"Studies of Some of Robert Browning's Poems." By Frank Walters. London: Unitarian Sunday School Association. 2*s.* 6*d.*— In this attractive little book of 180 pages we have chapters on Browning's Literary Life, Religion and Ethics, Poems on Religion, Poems on Love, Poems on Art, and Dramatic Poems. The writer has done his work well. He shows himself a careful, appreciative, and able student and interpreter of a poet whose writings are well worth study. Of the many books that have been written upon Browning since his death, this is one of the least pretentious, but it is also one of the best. Its aim is especially to bring out the ethical and religious teachings of the poet.

"The Epistle of St. Paul to the Galatians Explained and Illustrated." By James Drummond, Principal of Manchester New College, Oxford, England. London: Unitarian Sunday School Association. Price 1*s.* 6*d.*—Our English Unitarian friends are preparing and publishing, under the general supervision of Prof. J. Estlin Carpenter of Oxford, a series of Biblical Manuals, of which this book is the eighth. The other seven are: "Life in Palestine when Jesus lived," by Prof. Carpenter; "The Method of Creation," by W. H. Crosskey; "Chapters on Job for Young Readers," by G. Vance Smith; "The Epistles to Philippians and Philemon," by V. D. Davis; "The Story of Jeremiah and his Times," by Harriet Johnson; "The Prophecies of the Captivity" (Isaiah xl.-lxvi.), by R. T. Herford; and "The First Three Gospels: their Origin and Relations," by Prof. Carpenter. These manuals are all excellent, this last by Principal Drummond being no exception. Their prices range from 1*s.* to 3*s.* 6*d.*

The Ten Times One Record is the name of an interesting little monthly paper which has just been started in Boston to represent the Ten Times One or Lend a Hand Clubs of the country. Its price is 25 cents a year. It is edited by a committee of Lend a Hand Clubs, and is published by J. Stillman Smith & Co., 3 Hamilton Place.

Probably few of our readers are aware that we have a Unitarian paper published in Manitoba in the Icelandic language. But this is true. Its name is *Dagsbrun*. Its editor is Rev. M. J. Skoptason. We hope some time to give our readers an account of the interesting Unitarian movement that has sprung up among the Icelanders of this northwest region.

The Liberal Coworker for May is the first issue of a monthly paper which has been started to represent the Universalists and Unitarians of Wisconsin. Its editor is Rev. J. F. Schindler, pastor of the Universalist church in Racine. This initial number is in every way admirable. It is broad, forward-looking, earnest, bright, and strong. It contains announcements of all the liberal churches of the State, and articles from most of the ministers. If it can keep up to its present standard of excellence, and secure a financial support, it will do a most valuable work. We give it hearty greeting and God-speed. Subscription price, 50 cents a year.

Says the London *Christian Life:* "Prof. Cheyne, the Oxford theologian, works under disadvantages which might crush a less courageous mind. He has the sight of only one eye, and even that he is obliged to use with infinite precautions. Studying by artificial light is practically forbidden to him. The array of learned books—accurate in every reference and quotation—which we have from his pen is nothing less than amazing when this is remembered.

By the death of Lucy Larcom, we lose one of the best loved of our minor American poets, who, by her writings, both in poetry and in prose, carried on for nearly half a century, has done much to glorify common life, to stimulate a healthy love of nature, and to awaken a pure religious sentiment, both in adults and in children. She has given the world no fewer than eight books, if we count both her compilations and her original works; and some of these have passed through many editions. Their titles are, "As it is in Heaven," "The Unseen Friend," "At the Beautiful Gate," "A New England Girlhood, outlined from Memory," Poems, "Childhood Songs," "Breathings of the Better Life," and "Beckonings for Every Day."

The Standard Dictionary. At the cost of half a million dollars, the publication firm of Funk & Wagnalls are soon to issue the most thorough, complete, and what will probably prove the most popular, people's word-book ever produced. Since Stormonth's and The Century, great strides have been taken in the scientific arrangement of dictionaries; and nothing is more widely demanded than a "Standard" in one volume, such as is here promised.

Unity comes to us in a new and much-improved dress and somewhat enlarged. It now looks somewhat like the old *Unity* of eight or ten years ago. May it prosper, and do such true, strong, and outspoken work for freedom, fellowship, character, and worship in religion as to prove a perpetual bond of "unity" among the Unitarians of the West.

We shall publish soon a somewhat extended review of N. P. Gilman's "Socialism and the American Spirit," by Rev. Howard MacQueary.

Mrs. Mary A. Livermore is on the programme of the World's Fair for no less than thirteen papers and addresses.

THE REVIEWS AND MAGAZINES.

The Arena (May).

The American School of Sculpture. By William O. Partridge.

Evolution of Christianity Prior to Dr. Abbott. By Orello Cone, D.D.

Women Wage-earners. By Helen Campbell.

Industrial Schools in the Netherlands. By Myra A. Dooly.

The Sanitarian (May).

The Croton Valley Water Shed and its Sponsors. By J. W. Adams.

Some Sanitary Attractions of Brooklyn. By E. C. Angell.

Daylight in the Dwelling House. By John Brett.

Lend a Hand (May).

A New District. By A. B. Thaw.
Hull House. By Henry B. Learned.
Harvard College.
Students' Expenses.

The Biblical World (May).

"The Story of the Spies" once more. By W. H. Green.

Prof. Kamphausen on the Book of Daniel. By J. D. Prince.

The New Greek Epoch Fragments. By George D. Schodde.

The Book of Proverbs. By George S. Goodspeed.

The Review of Reviews (May).

The Progress of the World. Record of Current Events.

Woman's Part at the World's Fair. By Virginia C. Meredith.
Frederick C. Selons—Greatest of African Hunters. By W. T. Stead.
How a Socialist Millennium would work.

The North American Review (May).

The Behring Sea Case. By Hon. B. F. Tracy.
The Ann Arbor Strike. By Frank P. Sargent.
"The Gates Ajar"— Twenty-five Years After. By Elizabeth Stuart Phelps.
The Decadence of Theology. By John Burroughs.

The Century (May).

At the Fair. By Mrs. S. van Rensselaer.
Recollections of Lord Tennyson. By John A. Symonds.
Personal Impressions of Nicaragua. By Gilbert Gaul.
Leaves from the Autobiography of Salvini. By Tommaso Salvini.

The University Magazine (May).

Kenyon College. By William F. Peirce.
St. John's College. By P. R. Voorhees.
Columbia. By Ruford Franklin.
University Biographies.

The Andover Review (May–June).

Switzerland as a Nursery of Politics. By Joseph King.
Primary Qualifications for the Ministry. By D. N. Beach.
Wealth. By A. P. Peabody.
The Ethics of Confucius, as seen in Japan. By J. H. De Forest.

Scribner's Magazine (May).

An Unpublished Autograph Narrative by Washington.
The Upward Pressure. By Walter Besant.
An Artist in Japan. By Robert Blum.

The Atlantic Monthly (May).

The Columbian Exposition and American Civilization. By Henry Van Brunt.
Admiral Saumarez. By A. T. Mahan.
The Japanese Smile. By Lafcadio Hearn.
European Peasants as Emigrants. By N. S. Shaler.
Frances Anne Kemble. By Henry Lee.

The little flower that opens in the meadows lives and dies in a season; but what agencies have concentrated themselves to produce it! So the human soul lives in the midst of heavenly help.— *Elizabeth Peabody.*

NEWS FROM THE FIELD.

[*News items are solicited from all our ministers and other workers. Send them to the* EDITOR OF THE UNITARIAN, 141 FRANKLIN ST., BOSTON, *before the 18th of the month.*]

ANNIVERSARY WEEK IN BOSTON.

Owing to the unusual lateness of Anniversary Week this year, we go to press before the meetings have begun. We give below the fullest announcements which can now be made of the many opportunities of a devotional, intellectual, and social nature which will be offered during the week:—

King's Chapel.—Devotional services will be held each morning during Anniversary Week at 8.30.

Ministerial Union in Channing Hall, Monday, May 29, 10.30. Annual meeting, with address and election of officers. The address will be given by W. M. Salter.

Reception to Ministers.—The Boston Association's Anniversary Week reception to visiting brethren is tendered under the hospitality of Rev. Edward E. Hale, D.D., and Rev. Minot J. Savage. These members cordially invite all of the association, and all other Unitarian ministers who may then be in Boston, to meet with them on Monday, May 29, in the South Congregational Church, corner of Newbury and Exeter Streets. It is hoped that a large number of the members will be present to assist the hosts in their hospitable duties. Social intercourse from 4 o'clock to 4.30. Paper by Rev. Joseph May, of Philadelphia, on "The Place of Jesus among Unitarians," to be read by Rev. M. J. Savage, and followed by discussion. Supper at 6. C. D. Bradlee, D.D., Moderator. Charles G. Ames, Scribe.

The American Unitarian Association will hold its annual meeting in Boston, on Tuesday, May 30. There will be three sessions,—in the morning at 9.30 o'clock, and in the afternoon at 2.30, at the Arlington Street Church. The evening session will be held in Music Hall, at 7.30. The delegate and life members will occupy, at the morning and afternoon sessions, the seats in the body of the church, and will be admitted by tickets sent them for that purpose. Should any fail to receive such, they can be had on application to the Association, 25 Beacon Street, Boston. To transact the business of the Association, it is necessary that the body of the church should be reserved for members. But the gallery will furnish accommodation for others who desire to be present. At the Music Hall meeting, in the evening, all seats will be open to the public.

At the morning session, after the usual regular business of the annual report of the directors and treasurer, the consideration of the amendment to the by-laws proposed at the last meeting, etc., remarks are expected from Rev. Clay MacCauley, the Association's missionary in Japan, and Rev. John W. Chadwick, of Brooklyn, N.Y.

At the afternoon session there will be addresses on the needs and opportunities of our work in its various fields by Rev. S. A. Eliot, of Brooklyn, N.Y., Rev. Joseph Waite, of Hartford, Conn., Rev. Charles J. K. Jones, of Louisville, Ky., and Rev. John E. Roberts, of Kansas City, Mo.

The evening meeting will be of a character suited to Memorial Day, the subject for consideration being "The Effect of the Civil War on the Religious Life of America." Addresses are expected from the president, Hon. George S. Hale, and Rev. Robert Collyer of New York, Rev. Edward E. Hale, D.D., of Boston, Rev. George A. Thayer, of Cincinnati, Col. Thomas W. Higginson, of Cambridge. Clergymen are invited to take seats on the platform, at the Music Hall meeting, and to be in the anteroom for that purpose at 7.25.

The Younger Ministers' Association will lunch at the Bellevue, Beacon Street, on Tuesday, May 30, at 12.45. Speeches by visiting members.

The Berry Street Conference will meet in the vestry of Arlington Street Church, Wednesday, May 31, at 10.30 A.M. Address by Rev. Robert Collyer, of New York.

The "New World."—The editorial board of the *New World* cordially invite the Unitarian clergy interested in the new review to dinner at the Hotel Thorndike, at one o'clock, on Wednesday, the 31st inst. After-dinner remarks may be expected from Prof. C. C. Everett, who will preside, Rev. George A. Gordon, Prof. James B. Thayer, of the Harvard Law School, Rev. J. H. Crooker, Rev. F. Tiffany, and the managing editor. Rev. P. S. Moxom, D.D., will also be present, if in town. The *menu* this year will be of a more substantial nature than last year, and $1 will be charged for admission, the arrangements for the dinner being entirely in the hands of the proprietors of the Hotel Thorndike. Tickets are to be had only at the clerk's desk.

National Alliance of Unitarian and other Liberal Christian Women.—The annual meeting will be held at the South Congregational Church (corner Exeter and Newbury Streets) Wednesday, May 31, at 10.30 A.M. Lunch at one o'clock. Visitors from all parts of the country are expected to be present, and will speak. All Branches are requested to send representatives, and all interested are most cordially invited to be present.

The National Guild Alliance will hold its annual business meeting in Room 10, American Unitarian Association building, May 31, at two o'clock. All guilds are invited to be represented on that occasion. Reports of committees will be given, and the election of officers will occur. Each guild is represented by the minister and two delegates. The annual public meeting will be held at three o'clock in Channing Hall. Rev. B. R. Bulkeley will preside. Addresses will be made by Rev. John Cuckson, Rev. Thomas J. Van Ness, Rev. Charles G. Ames, and Rev. George W. Cooke. Miss Kate L. Brown will tell about the work. Mrs. A. J. Culp and Miss Frances Morrill will speak of junior guilds. We request the guilds to send large delegations. All are invited.

The Massachusetts Convention of Congregational Ministers (of which all ministers of Congregational churches in the State—Unitarian as well as Trinitarian—are *ex-officio* members) will hold its annual business meeting in the Supreme Judicial Court Room, in the Court House, Court Square, Boston, on Wednesday, May 31, at 5 P.M. The convention sermon will be preached in the South Congregational Church, corner of Exeter and Newbury Streets, on Thursday morning, June 1, at eleven o'clock, by Rev. Samuel C. Beane, of Newburyport.

Meadville Alumni Association.—This association, which was organized last year in Anniversary Week, will hold a stated meeting on Wednesday, May 31, at 3 P.M., 25 Beacon Street, Room 10.

The Children's Mission.—The forty-fourth anniversary of the Children's Mission to the Children of the Destitute will be held on Wednesday afternoon, May 31, at three o'clock, at Arlington Street Church. Short addresses will be made by friends earnestly interested in the Mission's work for children. A brief report of the year's work will be given. Singing by children of the Mission, and of the Female Asylum.

Unitarian Sunday School Society.—The sixty-sixth anniversary meeting of this society will be held at King's Chapel, Boston, Thursday, June 1, at 2 P.M. The following programme has been arranged: Rev. Benjamin R. Bulkeley will speak on "What does the Sunday-school stand for?" Rev. W. Hanson Pulsford, on "Bible Study,—not Less, but More"; Rev. Charles G. Ames, on "Character the Aim of Sunday-school Training"; Rev. Minot J. Savage, on "The Place and Value of Doctrinal Teaching"; Mrs. Laura Ormiston Chant, on "The Church's Great Opportunity."

Unitarian Festival will be held in Music Hall Thursday afternoon, June 1, at five o'clock. Tickets at W. B. Clarke & Co.'s, 340 Washington Street. Hon. Roger Wolcott will preside. Speaking after dinner by

Prof. J. B. Thayer, Rev. C. J. K. Jones, and Mrs. L. Ormiston Chant. Music by the Cadet Band.

The Unitarian Temperance Society will hold a public meeting on June 2, at 7.30 o'clock, in Arlington Street Church, Boston. The principal address will be given by Mrs. Laura Ormiston Chant of England.

The Society for the Relief of Aged and Destitute Clergymen will hold its annual meeting at the Rooms of the American Unitarian Association, 25 Beacon Street, Boston, on Friday, June 2, at 12 M.

Ann Arbor, Mich.—Mr. Sunderland has recently exchanged with Rev. T. G. Milsted of Chicago, and Rev. Caroline J. Bartlett of Kalamazoo. The former, in addition to preaching Sunday morning and evening, lectured on Monday evening in the Unity Club course on "Emerson: the Man, the Thinker, and the Poet." Mrs. Ormiston Chant of London spent three days here about the middle of May, lecturing on "Tennyson" on Friday evening, meeting about three hundred of the young lady students of the university on Saturday afternoon, preaching for Mr. Sunderland on Sunday morning, and speaking before the Students' Bible Class Sunday noon. This is the third time she has visited Ann Arbor, where she is very popular. Her coming was a delight and an inspiration to everybody.

Brooklyn, N.Y.— The services at the Church of the Saviour, May 18, at the installation of Rev. Samuel A. Eliot, were exceedingly impressive. An innovation upon the usual order of such services was made in the omission of a sermon, Rev. Robert Collyer extending a glorious welcome to the wide fellowship of the churches, Rev. Alfred P. Putnam offering the home welcome to the Church of the Saviour, to which the new pastor earnestly responded. Rev. Richard S. Storrs, minister of the old Church of the Pilgrims, eloquently welcomed Mr. Eliot to the city of Brooklyn. The invocation was made by Rev. D. W. Morehouse, and prayers were offered by Rev. T. C. Williams and Rev. Stephen H. Camp. The great success which attended Mr. Eliot's earnest ministry at Unity Church, Denver, Col., is sure to follow him in the consecrated devotion with which he enters upon this new labor.

Cedar Rapids, Iowa.— The *Evening Gazette* prints in full the fourth anniversary sermon of Rev. J. H. Palmer of the Universalist church, who is doing a strong work for liberal Christianity in this growing city.

Cincinnati, Ohio.— The Unitarian church, of which Rev. George A. Thayer is pastor, has been the happy recipient, within two years, of memorial gifts in carved oak, for its pulpit and choir platform, to the value of three thousand dollars. The latest of these memorials is a superb bookcase dedicated to Sallie Ellis, the originator of the Unitarian Post-office Mission, now widely adopted in our churches. Miss Ellis also established a loan library made up of the books of the best known leaders in Unitarian theology. This library will find a fitting home in this new bookcase, which is to be the first object which greets the eyes of the attendants upon the church.

Cleveland, Ohio.—Rev. Solon Lauer, late of Boston, occupied the pulpit of Unity Church, Cleveland, May 14. He is *en route* to Southern California, and will give his illustrated lecture on "The World's Columbian Exposition" at various points.

Concord, N.H.—The recent pulpit treatment of great subjects by Rev. F. L. Phalen has called out large audiences. Mr. Phalen's sermon on "Evolution in Religion" received an urgent demand through the public press for immediate repetition, which was met by a special evening service the following Sunday, at which Mr. Phalen delivered his discourse to a crowded house, many ministers of other denominations being eager listeners.

The social event in Concord at this season of the year is the children's May Day Festival, given by the Unitarian society, and held in the opera house. The beautiful and elaborate fancy dances were faultlessly rendered. The whole affair was both enjoyable and profitable, netting $700.

Des Moines, Iowa.—By the action of the Ministerial Association of this city, in adopting a constitution by which only the ministers of Evangelical churches are eligible for membership, Rev. Leon A. Harvey, the pastor of the Unitarian church, is virtually expelled. Mr. Harvey has been a member of the association for two years, and great indignation has been widely expressed at his exclusion. Commenting upon the affair in a strain of moderate sarcasm, a local paper says:—

"A great ado is made because the Ministerial Association believes in the Nicene Creed, and makes that venerable relic of a religious past rich in theological disputations and theological wars the basis of its membership. The chances are that those who speak thus lightly of the Nicene Creed as a basis for a modern ministerial association have never meditated in their closets, or elsewhere, upon Christian 'consubstantiality,' which, if we remember correctly, was one of the fatal things which split the Council of Nice into two parts. It may be true that Mr. Harvey believes in Christian

charity and Christian character; but as long as he does not believe in Christian 'consubstantiality,' his friends ought not to feel offended because he is excluded from the holy of holies, *where that eminent doctrine is believed and taught with all the nicety and exactness of fourteen centuries ago.* The argument that Christ himself knew nothing of consubstantiation, and cared nothing for it, does not prove that the Ministerial Association is wrong. That is arguing after the manner of Philistines.

"On general principles, however, it will do no harm to feel a little sorry at the thought that such *imaginary lines are drawn in the nineteenth century;* but, if a body of clericals deliberately draws them, why, then, all we can do is be sorry for them,—*more sorry, in fact, for those within the circle than those without.* Mr. Harvey will find some consolation in the fact that a great many other eminent men, dead and living, are, and would have been, excluded from the Ministerial Association of Des Moines. The first names that occur to us are those of Shakspere and George Eliot, who, between them, had more brains than a whole generation of ordinary Englishmen. In America we will simply name Lincoln, Grant, Emerson, and Longfellow. The fact that such men would have been excluded is no reflection on the Des Moines Ministerial Association, nor is it any reflection on these men; and none is intended."

Detroit, Mich.—The Church of our Father prints a bright little weekly paper, which it makes very useful in its many-sided work in the community. A pamphlet sermon by Rev. Lee S. McCollister, entitled "Christian Monopolies," protesting against the narrowness of the newly organized Young Women's Christian Association in not admitting Unitarians and Universalists, has had a wide circulation, and proved a valuable liberal tract.

Elgin, Ill.—Rev. A. N. Alcott has just completed seven years of active, earnest, and very successful work with the Universalist church here. The society has built a fine new house of worship, and more than doubled in strength, since his coming. He is one of the broader men, who knows no difference between Universalist and Unitarian, and whose sole aim is to build up a progressive, inclusive, helpful, and living Christianity of love to God and love to men.

Hillsboro' Bridge, N.H.—A Unity Mission is being successfully carried on here, holding Sunday evening services at Odd Fellows' Hall. During May the Rev. George Batchelor of Lowell; Rev. W. J. Batt, chaplain at Concord, Mass., Reformatory; Rev. A. J. Rich of Milford; and Rev. D. M. Wilson, American Unitarian Association Superintendent for New England, preached to most attentive congregations.

Hyde Park, Mass.—The annual May festival of the First Unitarian Society in this place was held in Waverly Hall, Monday, May 1, and, for all the threatening weather, proved a great success. Upwards of ninety children took part in the various dances, while there were at least seven hundred spectators. The event was very bright and entertaining, from a social point of view, and the receipts above expenses, to be handed over to the society, will probably amount to nearly two hundred dollars.

Iowa City, Iowa.—The *Daily Republican* reports at considerable length a lecture given by Rev. C. E. Perkins in the Unitarian church, on "The Bard of Avon."

Ithaca, N.Y.—Writing to the *Christian Register* in regard to the needed church building to replace the one burned, Rev. J. M. Scott says: "Already we have promised, mainly in Ithaca, about $11,000, the major part of this being from our own people. But the general citizenship of Ithaca have shown substantial sympathy. We have subscriptions from Jews, Catholics, Presbyterians, Congregationalists, Episcopals, and those of no church. President Schurman, ex-President White, and Mr. Sage, chairman of the board of trustees of the Cornell University, have each subscribed. The citizens of Ithaca have shown a most tender regard for us, cordially recognizing our place of usefulness in the life of the city. We wish to build a stone church; not an extravagant one, but yet one neat, fully adapted to our work, a substantial contribution to the architecture of our city. In order to do this, we hope to have at least $5,000 more subscribed to our building fund; for it is our purpose to build within our means, and carry no debt. We shall have the insurance on the old church of $4,500. This, in brief, is the financial statement."

Leicester, Mass.—Rev. James H. West has resigned his pastorate here, and preached his farewell sermon on April 9. The sermon, on the subject of "Growth,"—which he calls "a memorial of two happy years,"—printed in pamphlet form.

Minnesota Conference.— Through the hospitality of the Unitarians of Menomonie, Wis., a joint meeting of the Wisconsin and Minnesota Conferences was held in that town May 10, 11, and 12.

Had there been no addresses, but simply the assemblage of souls in that beautiful Memorial Building, the conference would have been an inspiration. The spirit that prompted the father's heart to embody his loving memory of his daughter in a monument that benefits the whole community in which it is raised, and the liberal cause everywhere, seemed present with us through the various sessions.

Owing to lateness of arrival, your correspondent only heard the closing sentences of the conference sermon by Rev. H. M. Simmons, which must have been good.

Thursday morning, after a devotional service by Rev. F. C. Southworth of Duluth, Hon. S. W. Hunt extended the hearty welcome of the Menomonie society to the visitors.

Hon. H. M. Lewis, in his response for the Wisconsin Conference, paid a heart-moving tribute to Rev. Henry Doty Maxson. Rev. Mark W. Chunn spoke for the Minnesota Conference, and said: "Minnesota men are men of courage, and bring that, as well as sympathy, to this body. They mean to preach the gospel of courage."

Rev. L. H. Stoughton of Baraboo, Wis., gave a paper on "Sunday-schools and Guilds," laying the most stress upon the necessity of the latter as being an effectual means of holding the young people who feel too old for the Sunday-school and too young for general church work. The paper was followed by a short discussion, with several good points. Rev. S. M. Crothers urged in Sunday-school teaching "the truth, above all things"; and in Bible lessons and others the effort should be to make clear the reason for difference from the orthodox beliefs.

Rev. Kristofer Janson, in his address on "Religious Work with and for Foreigners," spoke on the advisability of dealing with and preaching to foreigners in their own tongue. That method need not prevent assimilation, because the children will bring that in the near future. He suggested that "the West is the witch-kettle that will boil down the diverse nationalities," and out of the caldron will come forth the future American.

After a bountiful lunch, the conference listened to two papers on "The Free Church." Rev. F. C. Davis of Winona talked of its work, and Rev. Sophie Gibb of Janesville, Wis., of its opportunities. Mr. Davis: "Never was the call louder or greater than that to the liberal Church. It should work for the grander life here, making each free man and woman the embodiment of the Christ life. Mrs. Gibb said: "Its opportunity is, first, to be; and the free Church, in its being, should make the world a better place to live in. It should adjust itself to the common needs of humanity. Good sewers here are better than soul-saving for the future life. Amusement and bath-rooms in church architecture are better than steeple or bell.

Rev. M. W. Chunn remarked, "Men should no longer say, 'Believest thou?' but 'Lovest thou?'"

Rev. S. W. Vail was the first speaker in the evening. He emphasized the need of patience and endurance in the rank and file, as much as in the ministers. We are moving, and God is with us.

Rev. S. M. Crothers spoke in "Praise of Narrowness." In depth let us make our breadth; avoid the danger of the broadness that leads to marshy stagnation or indifference.

Rev. J. L. Jones closed the evening with an earnest, vigorous, but somewhat time-limited talk, as the train for Chicago could not wait for speech-making. "Trust the future, and the past will not desert you."

Rev. C. J. Staples opened the morning session with a paper on "Temperance," counting it as one of the reforms in which the liberal Church should take an active part in which there should be no middle ground. The Church is bound to be a supporter of all things that aim for the overcoming of the great evils. Rev. Sophie Gibb followed with a thoughtful address on the stand the free Church should take on the social and industrial questions of the day.

Rev. Mr. Skinner, continuing the subject of "Reforms," gave an account of some associated charities, and the general plan, with the motto, "Not alms, but a friend." This was followed by a patriotic paper on "Emigration," appropriately by Rev. F. W. N. Hugenholtz, Jr. "The land is God's, not ours. True patriotism is cosmopolitan, with the one Father of all the children of men."

After a short discussion, Mr. C. M. Marsh of Menomonie expressed his thanks for being allowed to tell his religious experience on a Unitarian platform, and stated a beautiful, trustful faith in many points in accord with our own.

At the closing session Hon. H. M. Lewis took the place of Rev. Eliza T. Wilkes, who was unable to be present. He gave a practical talk on "Our Aims." Rev. C. J. Staples followed with "Our Methods," and Rev. T. B. Forbush, with watch in hand, of "The Results."

HELEN G. PUTNAM,
Secretary.

Olympia, Wash.—Rev. David Utter, formerly pastor of the society here, has promised us a visit some time during the second week in June. He was pastor of the church here twenty years ago, and did missionary work throughout the Sound country and elsewhere in the Territory. He held the first Unitarian service in Seattle, and sowed the good seed in new soil in several other places. The service of temperance and purity in memory of Rev. John Pierpont was used with good effect in the Sunday-school here on May 14.

Pacific North-west Unitarian Conference.—The second annual session was held in Seattle, Wash., May 3–5. Delegates were present from Portland and Salem, Ore., Olympia, Puyallup, Tacoma, and Seattle, Wash. The conference was timed so as

to have the rare pleasure and high profit of Rev. John W. Chadwick's uplifting presence and word. He gave the conference sermon on the evening of the 3d. The subject was, "Man's Need of Religion." It was listened to with close attention by a good-sized congregation; and few people guessed how late it was when it was over, until they looked at their watches. His conclusion was that man needs religion not less, but more than ever before. The term "religion" he defined in such a way as to make skepticism impossible. Wednesday morning Rev. William Mitchell of Puyallup led the devotional meeting. The conference proper was then opened by the president, Mr. Joseph Shippen, who made a brief address suitable to the occasion. Rev. John W. Chadwick, as representative of the American Unitarian Association, spoke concerning the work and the problems of that body, and its relation of sympathy and support toward weak and struggling societies, new and old, throughout the denomination. Reports concerning missionary work and outlook took the place of reports from the churches. Port Angeles, Everett, and Ocosta, Wash., and Eugene City, Ore., the location of the State University, were mentioned as needing attention. A resolution was afterward passed recommending missionary work at Everett, Wash., and Eugene City, Ore., and requesting the churches of the conference to give their respective pastors leave of absence for a Sunday once every two months, to visit these places and hold services, the arrangement to be under the management of the secretary of the conference. Wednesday afternoon considerable time was consumed in getting an expression of the sense of the conference with reference to the proposed change in the constitution in the interests of the Tacoma Free Church and the principles it represents. Since the required notice of the proposed amendment had not been given to the churches of the conference, it was a question whether definite action could be taken on the matter or not. After a somewhat wearying talk about What's in a name? the order of the programme was resumed, and Dr. D'Arcy Powers of Portland read a vigorous and incisive paper on "The Foundation of Religious Training for the Young." He thought children should be taught something definite, but he deplored the idea that we should believe one thing and teach them another. The paper drew out some pertinent and wholesome discussion.

The evening's programme opened with platform addresses on the subject of "Religion and Humanity." Rev. Alfred Martin, of the Tacoma Free Church, Dr. D'Arcy Powers, and Rev. Mr. Chadwick spoke to the subject. After the addresses there was a period of refreshment by music and song; and then came ice-cream and cake, with accompanying sociabilities.

Friday morning the devotional meeting was led by Rev. George H. Greer, Washington's oldest pioneer Unitarian minister now on the coast.

The conference resumed by electing officers for the coming year. Mr. Joseph Shippen was re-elected president, and Rev. Earl Wilbur secretary and treasurer. For vice-president J. V. Meeker of Puyallup was chosen. The executive committee elected consists of Rev. Napoleon Hoagland of Olympia; Rev. William G. Eliot, Jr., of Seattle; Mrs. R. F. Burrell of Portland; and Mrs. Olive England of Salem, Ore. A resolution was passed expressing regret at the sudden and untimely death of Rev. Mr. Stocks, the recently settled pastor at Spokane, and testifying to his high character and earnest spirit. Another resolution expressed the greetings of the conference to the Western Unitarian Conference at its May meeting in Chicago, to be conveyed by Rev. Mr. Chadwick. This expressed sympathy in the work of furthering liberal religious thought and of promoting the kingdom of heaven. The Seattle church was formally thanked for its hospitality; missionary work was recommended at Everett, Wash., and Eugene City, Ore.; and the sense of the conference was expressed as favoring the separation of the work of Unitarian superintendency in Washington and Oregon from that of California, and that the American Unitarian Association appoint a superintendent for this section. Another resolution passed was that the name Independent be substituted, in the title of the conference, in the place of Liberal Christian. After the passage of these resolutions the unfinished part of the preceding day's programme was then resumed. Rev. Napoleon Hoagland read a paper on "The Revival we need, and how to get it." He thought we needed a robust faith in ourselves, a wholesome conceit that God needs us to push our teaching, and thus make the gospel we profess a living force in the world. After brief remarks from Rev. William G. Eliot, Rev. Mr. Chadwick, and others, the next paper on the programme was called for. This was by Rev. W. E. Copeland, and told "Why Unitarians should study Theosophy." It was a daring affirmation, but was ably maintained. At its conclusion there was no responsive address, but only a volley of questions fired at the speaker. It is but justice to say that Mr. Copeland stood the fusilade admirably. This essay closed the conference a little after high noon Friday. N. H.

Peoria, Ill.—The People's Church, recently organized under the leadership of Rev. R. B. Marsh, is quietly deepening its root in preparation for sure and stable growth. The people are hopeful, and the minister is full of enthusiasm in his work. A city so large as Peoria should offer a good field for a "People's Church."

Randolph, Mass.—A call has been unanimously extended to Rev. C. A. Humphreys to become the pastor of the Unitarian society of this place. Mr. Humphreys has accepted, and is to begin his active duties immediately.

Salem, Mass.—The installation of Rev. Alfred Manchester as pastor of the Barton Square Church took place on the evening of May 11. A very large congregation filled the church. Rev. E. E. Hale preached. Rev. F. B. Mott made the opening invocation. Scripture was read by Rev. E. D. Towle, prayer by Rev. G. C. Cressey, installation by Rev. Alfred P. Putnam, charge by Rev. A. Woodbury, right hand of fellowship by Rev. E. C. Butler, address to the people, Rev. George Batchelor.

San Francisco, Cal.—At the Second Unitarian Church a special series of Sunday evening services is attracting considerable attention. At these services the pastor, Rev. Leslie W. Sprague, is delivering a course of short sermons on great themes, under the general topic of "The Bearing of Unitarian Thought upon Human Life." The morning services are intended to be more devotional, practical, and spiritual; and the discussion of doctrinal themes is reserved for the evening services.

Sherwood, Mich.—Rev. F. M. Aunks, recently of the Trinitarian Congregational fellowship, who for several weeks has been preaching here to the congregation of Unity Church, has accepted the urgent invitation to continue as its minister. Mr. Aunks will also take charge of the congregation at Athens. His acquaintance in this part of the State, where he has preached as a minister of another denomination, makes him more at home with his new folds and his people more at home with him. Mr. Aunks is yet a young man, of earnest spirit and growing thought, and seems to be a man peculiarly fitted for the field upon which he enters. He will find a cordial welcome among both ministers and laity in his new association. The pretty little church at Sherwood was dedicated in March.

St. Louis, Mo.—At the annual meeting of the Eliot Society, May 18, the reports on the various lines of church work made a most satisfactory showing. The organization for 1893–94, under the new executive board, is about completed; and the society adjourned until October. While the society does no work in the interval, many of the committees have duty for the summer; notably, those on Post-office Mission, Temperance, Morning and Mission Sunday-schools, Literary, Printing, and Domestic. The ice-water fountain placed on the Mission Free School premises at Ninth and Washington Streets by the Eliot Society, as the principal work in the interest of temperance yet undertaken by the society, and named the "Eliot Fountain," is complete, and will be dedicated at an early day. One must know of the tepid temperature of the city water here in the hot season to realize how truly a temperance work this must be. It is placed on the premises where it is accessible to any and all who pass by.

During a recent visit of Dr. Snyder to Grand Rapids, Mich., Rev. Mr. Forbush preached.

Mr. Grant Tilden, for years identified with this church, and the servant of its spirit in many good works, died at his home here on May 10.

At the annual meeting of the Unitarian Club held May 9 at Unity Church, Prof. J. B. Johnson was elected president.

The programme promised addresses from the six ex-presidents of the club. Those given—four—presented the results of the club's existence, and the hopes for future realization, in very comforting and inspiring fashion.

The Weirs, N.H.—The sixteenth annual Grove Meeting at Weirs, N.H., will begin on Monday, July 31, and close Monday, August 7. Preparations are already making, which will include, even more than heretofore, the invitation of speakers from other denominations, in the interests of a broad and earnest religious fellowship. The usual reductions will be made for travel and board, and for visiting the White Mountains.

Toronto, Can.— The First Unitarian Church have extended a unanimous call to Rev. H. W. Woude, now of Newburgh, N.Y., to become their settled minister. Mr. Woude has preached here for two Sundays; and his strong, eloquent, scholarly sermons promise to give a great impulse to the Unitarian cause if he settles here.

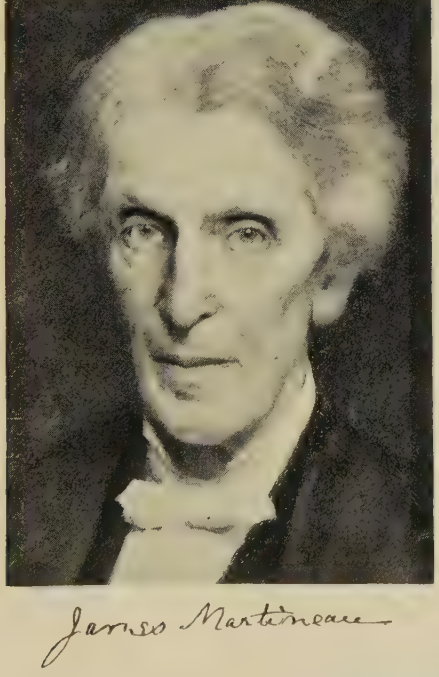
JOTTINGS.

The physical illustrates the spiritual as well as it can. The light of the sun sets off the light of truth. First the blade, then the ear, afterward the full corn in the ear, is significant of what is infinitely more than the growing grain. One has seen a reed rooted in a dark and sedgy stream, wayed in the incessant current to and fro, this way and that, as if to escape from the darkness to some lightsome spot. Man set firmly in the earth pulsates, in the flow of the Infinite, with hope and desire, aspiration and prayer, seeking higher ground and the perfect man.

In our best hours we believe firmly in immortality. We walk there by faith in things unseen and eternal. We fully trust the eternal Goodness.

PUBLISHER'S DEPARTMENT.

THE portrait we offer this month—especially prepared for this Department—is a representation of Dr. Martineau as he appears in recent years. Born in 1805 the Doctor is now eighty-eight years of age; yet, of all his numerous works, those which seem to-day most valuable and hopeful are the ones which have come from his busy pen within the few years past. He needs no introduction here. His portrait will be welcomed by all.



James Martineau

A complete Catalogue of our publications will be sent to any address on application. We here speak of one or two important works, endeavoring to give some idea of their scope:

Phillips Brooks in Boston.

Five Years' Editorial Estimates. By M. C. Ayres, Editor of the Boston Daily Advertiser.

This little volume of 120 pages, fresh this week from the press, will have for many a unique interest. It is the notable record of a notable man, commented on by a friend and sympathizer from day to day and on the spot, through the culminating five years of the great Bishop's life.

The book contains an Introduction by Rev. W. J. Tucker, D.D., Professor in Andover Theological Seminary and President-elect of Dartmouth College, who says:

The career of Phillips Brooks, although singularly unmarked by those incidents which are supposed to attract the attention of the daily press, was yet a frequent subject of editorial comment. I know of no man of like prominence, of whom there was so little to be reported, concerning whom it was necessary to say so much. . . . The secular press was quick to recognize and acknowledge in Mr. Brooks the presence of a religious genius. And its judgment reflected as much honor upon itself as upon him. . . . The editorial utterances of the Boston *Daily Advertiser*, which have been gathered up in this volume, cover only the last five years; but they antedate by a considerable time the official life of Phillips Brooks. And the editorials which precede his election show the same understanding of the man, the same appreciation of his power, the same acknowledgment of his representative character, as those which follow. They were written under the influence of personal

gratitude and affection. But, quite apart from their origin, these articles have a permanent representative value. They show precisely what men thought of Phillips Brooks before the process of idealization began. Here was one who was not greatly misunderstood or unappreciated in his own time. Here was a prophet "acceptable in his own country." The future historian will turn to such contemporary papers as these for the material on which to base his estimate of the social and spiritual life of this generation.

The table of contents includes nearly thirty items,—the sections or brief chapters being devoted to topics such as these: *A More Excellent Way; Dr. Brooks' Lenten Lectures; Sentiment and Sentimentality; Preaching without Notes; Phillips Brooks' Power; Watch-night Meeting; Phillips Brooks and Lyman Abbott; Bishop of Massachusetts; Christ in Boston; Reaching the Masses; The Great Grief; A Teacher of Theology; The Last of Earth; The Bishop of Boston.*

As a whole, the subject-matter of this small book—a reprint of living words from day to day appearing—presents more vivid and life-like representations of the great Bishop's personality and power, and of the marked incidents in his career, than could possibly be secured from any backward look since his death.

[*Cloth, 120 pages, 50 cents.*]

Problems in American Society.

Some Social Studies by Joseph Henry Crooker.

Mr. Crooker is the author, also, of "Jesus Brought Back," noticed in these columns in the May issue, while a fresh work from his pen, "The New Bible and its New Uses" [Geo. H. Ellis, Publisher] is announced for early appearance. From the Preface to "Problems in American Society" we make the following extracts, giving some idea of the object of the work:

To one attentive to the signs of the times it is evident that a profound change is passing over the world of modern thought. In politics, economic questions are coming to the front; in literature, discussions of social problems are crowding aside the purely æsthetic creations; and in the church there is a growing tendency to ignore dogmas and to engage in the humanities. And it is well. Humanity is greater than any of its institutions, and it becomes the modern man to adjust his agencies to the work which he has to do. These essays are presented as suggestive contributions toward a clearer understanding of some of these questions.

There are six studies, or essays, in the volume, as follows:

I. The Student in American Life; II. Scientific Charity; III. The Root of the Temperance Problem; IV. The Political Conscience; V. Moral and Religious Instruction in our Public Schools; VI. The Religious Destitution of Villages.

"Out of all the confusion of current theory, fanatical bitterness and shallow arrogance," says the Detroit *Free Press*, "comes now and then a calm and considerate work, treating burning questions with catholic liberality, really helpful to the seeker for wisdom, and giving hint of the survival we shall find when all this clamor and fermentation is over. Such a work is 'Problems in American Society.'"

Deserves a wide popular reading.—*Philadelphia American.*

Thoughtful, judicious, interesting, and thoroughly practical.—*Congregationalist.*

The whole book is wonderfully stimulating and wholesome.—*Public Opinion.*

Has a ring to it that is refreshing. No thoughtful reader can close this book without feeling the thrill of new energy and purpose in life. In a peculiar sense it is an invigorator and inspirer of true living.—*Boston Daily Traveller.*

The author of these social studies has brought to bear upon them keen insight and no ordinary powers of reflection, joined to the graces of candor, sympathy, and the humanitarian sentiment. Mr. Crooker has added substantially to a branch of literature to which earnest minds turn.—*Journal of Education.*

[*Cloth, 293 pages, $1.25.*]

Members of One Body.

Six Sermons by Rev. S. M. Crothers.

One of the six chapters in this book is devoted to "Mysticism." It is an illuminating chapter. We here print a paragraph or two from it:

The mystic is one who appeals not primarily as the source of his religion to a book or a church, nor, as does the pure rationalist, to certain arguments and logical processes, but who makes the direct appeal to his own heart. He believes that there is a revelation from the Infinite,—a revelation vouchsafed to every soul in the degree of its purity. And so he listens to the voice of the eternal spirit speaking to him. He believes that the great God who made the heavens and the earth dwells within himself, and that, when all is silent, when self is forgotten, and all the passions that disturb the mind are stilled, he becomes conscious of the divine presence. There is a light, he says, which lighteth every man that cometh into the world. Most of us do not see that light, still less do walk in it. We love the garish day, and we forget this holy light that might evermore be leading us on. . . . There are intimations which come to every one of us when we are at our highest, which come without the aid of priest or church or ritual, and make us sure that the power from whence we came is divine, is

righteousness, is love. Men who have thought thus have not been confined to any one nation or time. All religions have had them. All religions, we may say, began in just this kind of thought, in the minds of men who believed first of all in the intuitions of their own souls. But all religions have tended to forget their origin, to make of this personal touch with the divine and sense of the eternal, a miracle confined to one man, a favorite of Deity, and afterwards to be received on faith. Read the history of Christianity as you find it in its beginning, in the story of Jesus, and you find in this man a pure mystic, to whom these finer forces were all. Jesus cared little for the tradition of the religion of his own time. He cared little for the outward forms of worship as they were held in his day, and told those who came to him that they need not have long prayers, for God did not care for their much speaking. The pure in heart saw God. The little children in their simplicity were the wise. As you follow his teachings, you find that they appeal thus directly to the inner light. . . . By and by Christianity became something different from that pure spiritual influence. The thought of a great Church, an external power, what Jesus called the kingdom of this world, dawned upon the minds of his followers. And how could that be supported? How should men believe when the teachers of Christianity went about teaching doctrines that did not, perhaps, awaken response in the soul? Something external must take the place of this pure spiritual light. And so came systems of theology and of priestcraft. . . . That has been the general history of Christianity,—the making external that which was at the beginning internal and spiritual. . . . And yet, through all these same ages of custom and tradition, this other kind of thought and feeling has existed.

The great mystics of the human race are mentioned and quoted from in what follows—it is a fascinating story. The titles of the different chapters, etc., are given in the advertising pages.

[*Cloth, 132 pages, 75 cents; paper, 50 cents.*]

The Work of the Ministry.

Lectures given to the Meadville Theological School. By Rev. W. P. Tilden.

Dr. Dale of England said that a minister ought to read all the suggestions and advice as to his work that he comes across. "In pursuing such a plan," remarks *Public Opinion*, "it is well if he always finds as interesting and profitable a little treatise as the lectures of Rev. W. P. Tilden."

A key to much of the treatment of the topics in this volume may be gathered from two of its propositions:

The grand object of preaching is ever the same: 1. To lift man to a higher plane of thought and life, quicken and stimulate his religious nature, and wake up and wisely direct his moral and spiritual powers. 2. There must be a human heart in any religion that uplifts.

Many ministers besides those who listened to the lectures when they were given, have found new idea of the privilege of their position, and helpfulness of suggestion in a hundred ways, in these pages. Many parishioners have handed the book to their minister, as a friendly offering; and no book is better fitted for such gift if practical usefulness is one of the impulses prompting to the giving.

The different chapters are these:

I. The Ministry; II. Object of Preaching; III. Pastoral Work; IV. Sunday Schools and Guilds; V. Pulpit Services; VI. Usages and Duties; VII. Personal Influence; VIII. Sealed Orders.

Written in a delightfully fresh style, free from pulpit tone and theological terminology, but serious, earnest, and up to the high plane of ministerial responsibility.—*Independent.*

Full of wise counsels. They cannot be read without much instruction and profit. The style is eloquent and forcible.—*Christian at Work.*

Contains much that will be profitable to students of any denomination.—*Congregationalist.*

Easy, conversational, and replete with good common sense.—*Springfield Republican.*

Worthy of a place by the side of more pretentious homiletical treatises.—*Church Union.*

[*Cloth, 186 pages, $1.00.*]

Vexed Questions in Theology:

A Series of Essays by James Freeman Clarke.

The remarkable faculty possessed by James Freeman Clarke for presenting difficult problems in a simple way—clearing away all non-essentials, and having the heart of the subject stand out vividly and helpfully—is nowhere better seen than in the present volume.

Fifteen essays are here, every one of them profitable, for one reason or another. A quotation from the essay, "Old and New Views concerning the Bible," may be here given:

None have done more injustice to the inexhaustible volume of inspiration in the Bible than the long series of theologians who have made it their aim to put the Bible into the press of their system, and to force every part to conform to every other part. . . . Such theologians have done their best to squeeze the life out of the Bible.

How much nobler is Dean Stanley, who speaks thus of the Book of Esther!—

"It is expedient for us that there should be one book in the Bible which omits the name of God altogether, to prevent us from attaching to the mere name a reverence which belongs only to the reality. . . . The name of God is not there,

but the work of God is. . . . Let those who cling to the authority of every Book in the Bible be warned by this not to make a man an offender for a word or the omission of a word. When Esther nerved herself to enter, at the risk of her life, the presence of Ahasuerus,—'I will go in unto the King, and, if I perish, I perish'; when her patriotism uttered itself in the noble cry, 'How can I endure to see the evil that shall come upon my people? how can I endure to see the destruction of my kindred?'—she then expressed, though she never named the name of God, a religious devotion as acceptable to him as that of Moses and David, who no less sincerely had the sacred name always on their lips."

Thus speaks Dean Stanley, and adds that Esther in this is the Cordelia of the Bible, the sister who refuses to use words of praise to her father, but acts her gratitude in her life.

The titles of the Fifteen essays are as follows:

The Five Points of Calvinism and the Five Points of the New Theology; The Sin against the Holy Ghost; Christ and his Antichrists; The Introduction to the Gospel of John; Old and New Ideas concerning the Divinity of Jesus; Is Probation or Education the End of Life; The Sabbath—Sunday—or the Lord's Day—which? Old and New Views concerning the Bible; The True Coming of Christ; Agnosticism vs. Positivism; The Hercules and Wagoner of To-day, or State Help vs. Self-Help; Recent Discussions concerning Conscience and its Development; The Scientific Basis of Prayer; The Meaning and Value of the Lord's Supper at this Time; Some Reasons for Believing in a Future Life.

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